THE VICTORY OF PATIENCE,

And benefit of Affliction, with how to Husband it so, that the weakest Christian (with blessing from above) may bee *able to support himselfe in his* most miserable Exigents.

Together with a Counterpoyson or Antipoyson against all griefe, being a *Tenth of the* Doves Innocency, *and the* Serpents *Subtilty.*

Extracted out of the choisest Authors, *ancient and moderne, necessary to* be read of all that any way suffer Tribulation.

By *R. Y.*

All that will live godly in Christ Iesus shall suffer persecution, 2 Tim. 3. 12.

LONDON,
Printed by *R. B.* and are to be sold at the *black Beare* in *Pauls* Church-yard.
1636.

BRITISH MUSEUM

TO THE READER.

NOthing in this world can bee framed so perfect, but it shall have some delinquensies; to prove that more were in the Comprissor: and it is almost as easie to find faults, as to make them. To spy the inconveniences of a house built, is nothing: but to lay the plot well, at first, requires the pate

of a good Contriver. All Alchymists can doe well till they come to doing: But there is a further distance from nothing to the least thing in the world, then between it and the greatest.

All publique actions are subject to diverse, and uncertaine Interpretations; for a great many heads judge of them, and mens censures are as various as their palats, *Matth.* 21. Our writings are as so many dishes; our Readers, guests. Bookes are like faces; that which one admires, another slights. Why? Some will condemne what they do as little understand as they doe themselves: Others, the better a thing is, the

worse

worſe they will like it. *They hate him* (ſaith Amos) *that rebuketh in the gate, and they abhor him that ſpeaketh uprightly, Amos* 5.10. You know, *Herods* feſtered conſcience could not endure *Iohn Baptiſts* plaiſter of truth; a galled backe, loves not the curry Combe; a deformed face, loathes the true glas, nothing is ſo hatefull to the deſperatly wicked, as good Counſell: with *Balaam* they grutch to be ſtayed in the way to death, and fly upon thoſe that oppoſe their perdition. And how ſhould they other then miſcarry; who have a Pirate (the fleſh) for their guide? So that if a man ſhould obſerve the wind of Applauſe, he ſhould

never sowe; or regard the clouds of Aspersion, (hee should never reape. But I had rather hazard the censure of some, then hinder the good of others: yea, I had rather misse of what I expect, then faile to do my utmost. Wherefore, I present to thee, curteous Reader, a posey of such flowers as I have gathered abroad. If they be liked (as *Phidias* said, concerning his first portrayture) expect more; if not, onely this.

To fore-relate their variety, and severall worths, were to imitate an Italian Host, meeting you on the waies, and promising before hand, your fare and entertainment; Wherefore let it please you

to ſee and allow your cheare. Only, in generall; my Booke is a feaſt; wherin hollſomneſſe ſtrives with pleaſantneſſe, and variety with both. Each Chapter ſeverall is a ſeverall diſh, ſtuft full of notable ſayings and examples (for that's the meate) by which a man may, not only become more eloquent, but more wiſe; not alone, able to ſay well, but to doe well; for quaint and elegant phraſes, on a good ſubject, are baites, to make an ill man vertuous. Pithy ſentences, curious metaphors, witty apophthegmes, ſweet ſimilitudes, and rhetoricall expreſſions (which *Ariſtotle* would have, as it were, ſprinkled in the

most serious discourses) are to the minde, as musicke to the body; which (next to sleepe) is the best recreation. Or as pleasant and delectable Sause, which gives a more savory tast to holsome, and profitable Divinity. And thou shalt finde but few here, which are not both sinewy, and sharpe: *mucrones verborum*, pointed speeches; either fit to teach, or forcible to perswade, or sage to advise, and forewarne; or sharpe to reprove, or strong to confirme, or piercing to imprint.

But alas! most men regard not what is written, but who writes: valew not the mettall; but the Stampe which is upon it.

To theſe, I ſay little, as they deſerve little: and turne my ſpeech to all that reſerve themſelves open, and prepared, to receive each profitabe inſtruction, and continuall amendment; to the ingenious Reader, that ſucks hony from the ſelfe ſame flower which the Spider doth poyſon; wiſhing him to come, that out of this Treatiſe which he did not know before; and well note what ſpeakes to his owne ſinne: And perhaps he may, in this ſhort journey make more true gaine, then *Salomons* Navy did from Ophir, or the Spaniſh fleete from the Weſt Indies; for in ſo doing, he ſhall greatly increaſe his know-

ledge

ledge, and leſſen his vices. In one day he may reade it, and ever after, be the better for it.

But methinkes I am too like a careleſſe Porter; which keepes the gueſts without dores, til they have loſt their ſtomackes; wherfore, I wil detaine you no longer in the porch, but unlock the dore, and let you in.

[illegible] and Idleness [illegible] the Servant [illegible] it.
The Law of God is my Pride [illegible] Company [illegible] include the [illegible]
Chastity, the [illegible] with the Gayety; Conscience the [illegible]
Application of Christ [illegible]
[illegible] the Cast [illegible] New [illegible] the Gentry Vir-
tue; Contemplation his [illegible] the [illegible] Temperance the St-
[illegible] Reformation the [illegible] the Professors
the [illegible] Church, &c. are
[illegible] undertakes to supply the [illegible] of
[illegible] twelve [illegible] of the [illegible]
[illegible] the [illegible] Innocency, the [illegible] Am-
[illegible] under [illegible] as [illegible] Chil-
[illegible] from [illegible] two [illegible] of the New and old Testament [illegible]
[illegible] promises, which is [illegible] and Short, and with

OF A CHRISTIAN,
by an Allegorie of a
under Sayle.

Love is my Countries *badge*, my *language* is holy conference; my *fellow companions* are the Saints.

I am poore in performances, yet rich in Gods acceptation; The foundation of all my good, is Gods free Election; I became bound into the Corporation of the Church to ſerve him in my baptiſme; I was inrolled at the time when he firſt called me: my freedome is Iuſtification, it was purchaſed with the blood of Chriſt, my evidence is the earneſt of his ſpirit; my priviledges are his ſanctifying Graces; my Crowne (reſerved for me on high) is Glorification.

My *Maker* and *Owner* is God, who *built* me by his Word which is Chriſt, of earth which was the *materiall*; he *fraught* it with the eſſence of my ſoule which is the *Treaſure*; and hath ſet me to *ſaile* in the *ſea* of this world, till I attaine to the *port* of death, which letteth the terreſtriall part into the *harbour* of the grave, and the celeſtiall into the kingdome of heaven; in which *voyage* conveniencie of eſtate is as *ſea-roome*; good affections ſerve as a tyde, and prayer as a *a proſperous gale a winde* to helpe forward.

But innumerable are the *Impediments* and *perills*; for here I meete with the proffers of unlawfull gaine, and ſenſuall delights as ſo many *Sirens*; the baites of proſperity (as *high bankes*) on the right hand or *weatherſhore*, and there with evill ſuggeſtions, and crabbed adverſity (as *Rockes*) on the left hand or *Lee-ſhore* ready to *ſplit* me; the feare of hell like *quickeſands* threaten to ſwallow me; Originall ſinne like weedes clog me, and actuall tranſgreſſions like ſo many *Barnacles* hang about me, yea every ſinne

THE STATE OF

lively ſet forth by

Prov. 31. 14.
Iob 9. 26.
Iſay 23. 1.
Rev. 8. 9.

Shippe unde

MY Body is the *Hull*; the *Keele* my backe; my Necke the *Stem*; the *Sides* are my Ribbes; the *beames* my bones; my fleſh the *plankes*; Griſtles and ligaments are the *Pintells* and *knee-timbers*; Arteries, veines and ſinewes the ſeverall *ſeames* of the ſhippe; my blood is the *ballaſt*; my heart the *principall hold*; my ſtomack the *Cooke-roome*; my Liver the *Ceſterne*; my Bowells the *ſinke*; my Lungs the *Bellowes*; my teeth the *Chopping-knives*, except you divide them, and then they are the 32. *points of the Sea-card* both agreeing in number; Concoction is the *Caldron*; and hunger the *Salt* or *ſawce*; my belly is the *lower Decke*; my kidnies *Cloſe Cabbins* or receptacles; my thighes are *long Galleries* for the grace of the ſhip; my armes and hands the *Canhookes*, my midriffe is a large Partition or *Bulk-head*; within the circumference of my head is placed the *Steeridge roome* and *chiefe Cabbins*, with the *Roundhouſe* where the *Maſter* lyeth, and theſe for the more ſafety and decency are incloſed with a double fence, the one *Dura mater* ſomething hard and thicke, the other *Pia mater* very thinne and ſoft, which ſerveth in ſtead of hangings; The eares are two doores or *Scuttles*, fitly placed for entertainment; the two Eyes are *Caſements* to let in light; under them is my mouth the *Stowidge* or *Stewards roome*; my lippes are *Hatches* for receit of goods; my two Noſtrills ſerve as *Gratings* to let in ayre; at the one end ſtands my chin which is the *Beakehead*; my forehead is the *upper decke*; all which being *trimmed* with my fat in ſtead of *pitch*, and haire in ſtead of *Ockham*, are *coloured* with my ſ...

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other *Pia mater* very thinne and soft, which serveth in stead of hangings; The eares are two doores or *Scuttles*, fitly placed for entertainment; the two Eyes are *Casements* to let in light; under them is my mouth the *Stowidge* or *Stewards roome*; my lippes are *Hatches* for receit of goods; my two Nostrills serve as *Gratings* to let in ayre; at the one end stands my chin which is the *Beakehead*; my forehead is the *upper decke*; all which being *trimmed* with my fat in stead of *pitch*, and haire in stead of *Ockham*, are *coloured* with my skinne.

The *fore-decke* is humility; the *stearne* Charity; active obedience the *sailes*; which being *hoysed* up with the severall *Yards*, *Halliers* and *Bowlings* of holy precepts and good purposes, are let downe againe by ficklenesse, faintings, and inconstancy; Reason is my *Rudder*; experience the *helme*; hope of salvation my *Anchor*; passive obedience the *Capstaine*; holy Revenge the *Cat* and *Fish* to *hawle* the *sheate Anchor* or *last hope*; feare of offending is the *Buoy*; vertues are the *Cables*; Holy desires and sodaine ejaculations the *shroudes*; the zeale of Gods glory is my *Maine-mast*, premeditation the *foremast*; desire of my owne salvation the *Mizzen-mast*; saving knowledge the *Boltesprit*; Circumspection a *sounding line*; my *Light* is illumination, Iustice is the *Card*, Gods word the *Compasse*; the meditation of lifes brevity a *Foure-houre glasse*; Contemplation of the Creatures the *Crosse-staffe* or *Iacobs staffe*; the Creede a *Sea grammer*; the life of Christ my *Load starre*; the Saints falls are *Sea-markes*; Good examples *Land-markes*; Repentance *Pumps* out the sinke of my sinnes; a good Conscience keepes mee *cleane*; imputative righteousnesse is my *Flag*, having this *Motto* (BEING CAST DOVVNE WE PERISH NOT) The *Flage-staffe* is sincerity; the ship is *victualed afresh* by reading, hearing, receiving; Bookes are *Long-boates*; Letters are little *Sciffes* to carry and recarry my spirituall *merchandize*; Perseverance is my *speede*, and patience my *name*, my *fire* is lust, which will not be cleane extinguished; full feeding and strong drinke is the *fuell* to maintaine it, whose *flame* (if it be not supprest) is jealousie; whose *sparkes* are evill words; whose *ashes* is envie; whose *smoake* is infamie; Lascivious talke is as *flint* and *steele*; Concupiscence as *tinder*, opportunity is the *match* to light it; Sloath and idlenesse are the *Servants* to prepare it.

The Law of God is my *Pilot*; Faith my *Captaine*; Fortitude the *Master*; Chastity the *Masters mate*; my will the *Coxen*; Conscience the *Preacher*; Application of Christs death the *Chirurgion*; *Mortification* the *Cooke*; Vivification the *Calker*; Selfedeniall is an *Apprentice* of his; Temperance the *Steward*; Contentation his *Mate*; truth the *Purser*; thankefulnesse the *Pursers mate*; Reformation the

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“ Now the *Gallyon* that hath our *Pinnace in chase*, and alwayes watcheth for advantages to surprise it, is the *Piracy* of hell, the synagogue of Sa-“ than; her *fraight* is Temptations and persecutions, with all the *Engines of* “ *mischiefe*; in which the Devill is *Master*; malice the *Masters mate*; cruelty the *Captaine*; Murder the *Cooke*; Flattery the *Calker*; profanenesse a *quarter master*; riot the *Steward*; never content his *mate*; pride the “ *Cockeson*; superstition the *Preacher*; hypocrisie the *Boatswain*; covetousnes “ the *Purser*; lust the *Swabber*; fury the *Gunner*; presumption the *Corporall*; sedition the *Trumpeter*; drunkennesse the *Drummer*; vices are the *sayles*; custome the *Maine-mast*; Example of the multitude the *Foremast*; Lusts and passions the *Cables*; blindnesse of mind the *Rudder*; “ hardnesse of heart the *helme*; the wisedome of the flesh the *Card*; “ the mystery of iniquity the *Compasse*; the five senses, or if you will “ scoffing Atheists, prophane fowle-mouthed drunkards, and all the rab-“ ble of hell are the *Marriners*; lewd affections the *Passengers*; little conscience the *Load-starre*, she hath *two Tyre of great Ordnance planted in her*, heresie and irreligion (being either for a false God or none) Oathes blasphemy and curses are the *powder* and *shot*, which they spit against all that worship the Lambe, or fight under the ensigne of faith; her *armour* is carnall security; the *Flag in her top*, is infidelity, the *motto* (*There is no God*) [illegible] which keepes her upright is ignorance; most of her *mates*;

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My *Noble Passengers* are Ioy in the holy Ghost & the peace of Conscience, whose *retinue* are divine graces; my *ignoble* or rather *mutinous passengers* are wordly cogitations and vaine delights, which are more than a good many; besides some that are *arrant theeves* and *traytors*, namely pride, envie, prejudice; but all these ile bid farewell when I come to my journeis end, though I would but cannot before.

Heaven is my *Country*, where I am *registred* in the Booke of Life; my *King* is *Iehovah*; my *tribute* Almesdeeds; *they which gather it* are the poore;

London Printed by *Tho. Cotes* for the Author;
North doore of

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R. Y.

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BENIFIT *of* AFFLICTION,

and how to husband it so that (with blessing from above) the weakest Chri-*stian may be able to support him*-selfe in his most miserable Exigents.

CHAP. I.

Why the Lord suffers his children so to be traduced, and persecuted, by his and their enemies: and first, That it makes for the glory of his power.

IN the former Treatises I have proved, that there is a naturall enmity and a spiritual Antipathy betweene the Men of the World, and the children of GOD; betweene the seed of the Serpent, and the seed of the Woman. And that these two

Regiments being the Subjects of two severall Kings, Satan and CHRIST, are governed by Lawes opposite and cleane contrary each to the other: whereby it comes to passe, that grievous temptations and persecutions doe alwayes accompany the remission of sins: That all men (as *Austine* speakes) are necessitated to miseries, which bend their course towards the Kingdome of Heaven. For godlinesse and temptation are such inseparable attendants on the same person, that a mans sins be no sooner forgiven, and hee rescued from Satan, but that Lion fomes, and roares, and bestirs himselfe to recover his losse. Neither can Gods love be injoyed, without Satans disturbance. Yea, the World and the Devill therefore hate us, because *God* hath chosen us. If a Convert comes home, the Angels welcome him with Songs, the devils follow him with uproare and fury, his old acquaintance with scornes and obloquie; for they thinke it quarrell enough that we will no longer *runne with them to the same excesse of riot*, 1 Peter 4.4. That we will no longer continue miserable with them: they envie to see themselves casheired, as persons infected with the plague will scoffe at such of their acquaintance, as refuse to consort with them as they have done formerly.

It

It is not enough for them to be bad themselves, except they raile at, and persecute the good. He that hath no grace himselfe, is vexed to see it in another: godly men are thornes in wicked mens eyes, as *Iob* was in the devils; because they are good, or because they are deerely beloved of *God*: If a mans person and wayes please *God*, the world will be displeased with both. If *God* be a mans friend, that will be his enemy; if they exercise their malice, it is where he shewes mercy: and indeed he refuseth to be an *Abel*, whom the malice of *Cain* doth not exercise (as *Gregory* speaks:) for it is an everlasting rule of the Apostles, *He that is borne after the flesh, will persecute him that is borne after the Spirit*, *Gal*.4.29. not because he is evill, but because he is so much better than himselfe, 1 *Iohn* 3.12. *Because his life is not like other mens, his wayes are of another fashion*, *Wisd*.2.15.

I have also shewed the Originall, continuance, properties, causes, ends, and what will be the issue of this enmity; and therein made it plaine, that as for the present, they suit like the Harpe and the Harrow, agree like two poisons in one stomack, the one being ever sick of the other: so, to reconcile them together, were to reconcile Fire and Water, the

Wolfe and the Lambe, the Windes and the Sea together; yea, that once to expect it were an effect of frenzie, not of hope.

It remaines in the last place that I declare the Reasons, why { *God* permits his dearest children so to be afflicted? The godly are so patient in their sufferings? }

With other Grounds of comfort, and Vses: And first of the first.

The Reasons why *God* suffers the same, are chiefly sixteene; all tending to his glory, and their spirituall and everlasting good, benefit, and advantage: for the malignity of envie (if it be well answered) is made the evill cause of a good effect to us; *God* and our soules are made gainers by anothers sin.

The Reasons and Ends which tend to *Gods* glory, are three.

1 } It makes for the glory of his { Power.
2 } Wisdome.
3 } It makes much for his glory, when those graces which he hath bestowed upon his children, do the more shine through imployment.

1 It maketh for the glory of his Power: *Moses* having declared, in what manner the Lord permitted *Pharaoh* to oppresse the *children* of *Israel*, more and more, still hard-

ning his heart, ſhewes the reaſon of it in theſe words, *That I may multiply my miracles and wonders in the Land of Ægypt, That I may lay my hand upon Pharaoh, and bring out mine Armies, even my people by great judgements, that my power may be knowne, and that I may declare my Name throughout all the world, Exod.* 7.3.4. & 9.16.

When that multitude of *Amonites* and *Moabites* came to war againſt *Iehoſaphat* and the *Children* of *Iſrael*, intending to caſt them out of the *Lords* inheritance, and utterly deſtroy them, to the diſhonour of *God*; the *Lord* by delivering them from that ſore affliction gained to himſelfe ſuch honour and glory, *That* (as the Text ſaith) *the feare of God was upon all the Kingdomes of the Earth, when they heard that the Lord had fought ſo againſt the enemies of Iſrael, 2 Chron.* 20. 29. The judgement was upon ſome, the feare came upon all; it was but a few mens loſſe, but it was all mens warning, 1 *Cor.* 10.11. *When the Lord brought againe the Captivity of Sion* (ſaith the Pſalmiſt,) *Then ſaid they among the Heathen, the Lord hath done great things for them, Pſal.* 126.1,2.

God provides on purpoſe mighty adverſaries for his Church, that their humiliation

 may

may be the greater in sustaining, and his glory may be greater in deliverance: yea, though there bee Legions of devils, and every one stronger than many Legions of men, and more malicious than strong, yet *Christs* little Flock lives and prospers; and makes not this exceedingly for our Makers, for our Gardians glory?

Gods power is best made knowne in our weaknesse, 2 *Cor.* 12. 9. Impossibilities are the best advancers of his glory; who not seldome hangs the greatest waits upon the smallest wyars, as he doth the earth upon nothing: For what wee least beleeve can bee done, we most admire being done; the lesser the meanes, and the greater the opposition, the more is the glory of him who by little meanes doth overcome a great opposition: yea, it is greater glory to *God* to turne evils into good by overmastering them, then wholly to take them away.

Now if thy very enemies thus honour thee, how should thy friends (bought with thy precious bloud) glorifie thee? But the sweetest of honey lieth in the bottome. I passe therefore from the first to the second Reason.

Chap. 2.

That it makes for the glory of his Wisdome.

2 SEcondly, it maketh for the glory of his marvellous and singulár wisdome when he turneth the malice of his enemies to the advantage of his Church. *I would* (saith *Paul*) *yee understood brethren that the things which have come unto me, are turned rather to the furthering of the Gospell. So that my bonds in Christ are famous throughout all the judgement Hall, and in all other places, Insomuch that many of the brethren in the Lord, are imboldned through my bonds, and dare more frankely speake the word, Phil.* 1. 12, 13, 14. In all other cases a gentle resistance heightens the desire of the seeker; in this, the strength of opposition, meeting with as strong a faith, hath the same effect.

Againe, how admirably did the *Lord* turne the malice of *Iosephs* brethren when they sold him into *Ægypt*. And that devilish plot of *Haman* against *Mordecay* and his people, to the good of his Church in generall, and of

Joseph and *Mordecay* in particular? *Gen*.45.8. 11. *Hester* 9.1,2,3. Their plots to overthrow *Ioseph* and *Mordecay*, were turned by a Divine Providence to the onely meanes of advantaging them. And herein was that of the *Psalmist* verified, *Surely the rage of man shall turne to thy praise*, *Psal*.76.10. It is not so much glory to *God* to take away wicked men, as to use their evill to his owne holy purposes; how soone could the *Commander* of Heaven and Earth rid the world of bad members? But so should hee lose the praise of working good by evill instruments: it suffiseth that the Angels of God resist their actions while their persons continue; *God* (many times) workes by contrary meanes: as *Christ* restored the Blind-man to his sight, with clay and spittle; he caused the *Israelites* to grow with depression, with persecution to multiply, *Exod*.1.12. The bloud of the Martyrs is the seed of the Church, Persecution enlargeth the bounds of it, like as *Palmes* oppressed, and *Camomile* trod upon, mount the more, grow the faster. Tis as easiy for *God* to work without meanes, as with them; and against them, as by either; but assuredly it makes more for the Makers glory, that such an admirable harmony should be produced out of such an infinite

nite discord. The World is composed of foure Elements, and those be contraries: the Yeare is quartered into different seasons: the minde of man is a mixture of disparities, as joy, sorrow, hope, feare, love, hate, and the like: the body doth consist and is nourished by contraries, how divers even in effect aswell as taste (wherein variety hits the humour of all) are the Birds and Beasts that feed us? And how divers againe are those things that feed them? How many severall qualities have the Plants that they brouze upon? which all mingled together, what a well temepred Sallad do they make?

Thus you see that though faith be above reason, yet is there a reason to bee given of our faith. O what a depth of wisdome may lye wrapt up in those passages, which to our weak apprehensions may seeme ridiculous!

Chap. 3.

That the graces of God, in his children, may the more shine through imployment.

3 Thirdly it maketh for *Gods* glory another way, when those graces which he hath bestowed upon his children, doe the more shine through imployment, and are the more seene and taken notice of by the world; surely if his justice get such honour by a *Pharaoh*; much more doth his mercy by a *Moses*: now *Abrahams* faith, *Iobs* patience, *Pauls* courage and constancy, if they had not beene tried by the fire of affliction, their graces had beene smothered as so many lights under a bushell, which now (to the glory of *God*) shine to all the world; Yea, not onely their vertues, but the gracious lives of all the Saints departed, do still magnifie him even to this day in every place we heare of them, and move us likewise to glorifie *God* for them: wherefore happy man that leaves such a president, for which the future Ages shall praise him, and praise *God* for him.

Who could know the faith, patience, and Valour, of *Gods* Souldiers, if they alwayes lay in Garrison, and never came to the skirmish? Whereas now they are both exemplary, and serve also to put to silence the ignorance of foolish men, 1 *Pet.*2.15. One *Iupiter* set out by *Homer* the Poet, was worth ten set out by *Phidias* the *Carver*, saith *Philostratus*; because the former flew abroad through all the world, whereas the other never stirred from his Pedistall at *Athens*: so at first, the honour and splendor of *Jobs* integrity was confined to *Uz* (a little corner of *Arabia*,) yea, to his owne Family; whereas by meanes of the divels malice, it is now spread as farre as the Sunne can extend his beames, or the Moone her influence; for of such a Favorite of Heaven, such a Mirour of the Earth, such a wonder of the World, who takes not notice? Who could know whether we be Vessels of gold, or drosse, unlesse we were brought to the Touch-stone of temptation? Who could feele the odoriferous smell of these Aromaticall spices, if they were not pownded and bruized in the morter of affliction? The worlds hatred and calumny to an able Christian, serves as bellowes to kindle his devotion, and blow off the ashes, under

which

which his faith lay hid; like the Moone, he shines cleerest in the night of affliction: If it made for the honour of *Saul* and all Israel, that he had a little Boy in his Army, that was able to incounter that selected great Gyant, *Goliah of the Philistims*, and overcame him; how much more doth it make for *Gods* glory, that the least of his adopted ones should be able to incounter foure enemies?

The { *World.* / *Flesh.* / *Devill*, and / *Death.* }

The weakest of which, is { 1 The *Flesh.* / 2 The *World.* }

Now the *Flesh* being an home-bred enemy, a *Dalilah* in *Sampsons* bosome, a *Iudas* in *Christs* company; like a Moath in the Garment bred in us, and cherished of us, and yet alwayes attempting to fret and destroy us: and the world a forraigne foe, whose Army consists of two wings, { Adversity on the left / Prosperity on the right } hand; Death stronger than either, and the Devill stronger than all; And yet that the weakest childe of God onely through faith in *Christ* (a thing as much despised of *Philistims*, as

Davids sling and stone was of *Goliah*) should overcome all these foure; wherein he shewes himselfe a greater Conquerour, than *William* the *Conquerour*; yea, even greater than *Alexander* the *Great*, or *Pompey* the *Great*, or the *Great Turke*: for they onely conquered in many yeeres a few parts of the world, but he that is borne of *God* overcommeth the whole world, and all things in the world, 1 *Iohn* 5. *And this is the victory that overcommeth the world, even our faith, Vers.* 4. and Makes not this infinitely for the glory of *God*? Yea, it makes much for the honour of Christians. For, art thou borne of *God*? hast thou vanquished the world that vanquisheth all the wicked? Blesse *God* for this conquest. The King of *Spaines* overcomming the *Indies* was nothing to it. If Satan had knowne his afflicting of *Iob* would have so advanced the glory of *God*, manifested *Iobs* admirable patience to all Ages, made such a president for imitation to others, occasioned so much shame to himselfe, I doubt not but *Iob* should have continued prosperous and quiet; for who will set upon his adversary, when he knoweth he shall be shamefully beaten? This being so, happy are they who when they doe well, heare ill; but much more blessed are they, who live so

well, as that their backbiting adversaries seeing their good works, are constrained to praise *God*, and speake well of them.

CHAP. 4.

That God suffers his children to be afflicted and persecuted, by ungodly men, that so they may be brought to repentance.

NOw the Reasons which have chiefly respect to the good of his children in their sufferings, being thirteene in number, are distinguished as followeth:

God suffers his children to be afflicted by them — Because it

1. Brings them to repentance.
2. Workes in them amendment of life.
3. Stirs them up to prayer
4. Weanes them from the love of the world.
5. Keeps them alwayes prepared to the spirituall combate.
6. Discovers whether we be true beleevers, or hypocrites.
7. Prevents greater evils of sin and punishment to come.
8. makes them Humble:
9. makes them Conformable to Christ their head.
10. Increaseth their Faith.
11. Ioy and thankfulnesse.
12. Spirituall wisdome.
13. Patience.

First,

First, the *Lord* suffers his children to be vexed and persecuted by the wicked, because it is a notable meanes to rouze them out of carelesse security, and bring them to repentance, he openeth the eares of men (saith *Elihu*) even by their corrections, that he might cause man to turne away from his enterprize, and that he might keepe back his soule from the pit, *Iob* 33. 16, 17, 18. The feeling of smart will teach us to decline the cause; those bitter sufferings of *Iob* toward his later end, made him to possesse the iniquities of his youth, *Job* 13.26. Whereby (with *Solomons* Evis-dropper, *Ecclesi.* 7. 21, 22.) he came to repent of that whereof he did not once suspect himselfe guilty; it made him not thinke so much of what he felt, as what he deserved to feele: Sathans malice not seldome proves the occasion of true repentance, and so the devill is overshot in his owne Bow, wounded with his owne weapon. I doubt whether that *Syrophenician* had ever inquired after *Christ*, if her daughter had not beene vexed with an uncleane spirit; yea, whether the devill had beene so effectually cast out, if he had with lesse violence entred into her, *Mark* 7. Our afflictions are as *Benhadads* best Counsellors, that sent him with a corde about his neck to

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the mercifull King of *Israel*. The Church of God under the Crosse is brought to a serious consideration of her estate, and saith, *Let us search and try our wayes and turne to the Lord*, *Lam*.3.40. *Manasses* also the King of *Judah*, that horrible sinner, never repented of his *idolatry*, *murder*, *witchcraft*, &c. till he was carried away captive to *Babel*, and there put in chaines by the King of *Ashur*. *But then* (saith the Text) *hee humbled himselfe greatly before the God of his fathers*, 2 *Chro*. 33.11,12. Yea, the prison was a meanes of his spirituall inlargement. The body that is surfetted with repletion of pleasant meates must be purged with bitter pils; and when all outward comforts faile us, we are willing to befriend our selves with the comfort of a good conscience, the best of blessings. Affliction is the Hammer which breakes our rockie hearts; adversity hath whipt many a soule to heaven, which otherwise prosperity had coached to hell: was not the Prodigall riding post thither, till he was soundly lasht home againe to his Fathers house, by those hard-hearted and pittilesse *Nabals* which refused to fill his belly with the husks of the Swine? And indeed seldome is any man throughly awaked from the sleepe of sin, but by affliction; but *God* by

it,

it, as it were by a strong purge, empties and evacuates those surerfluities of malice, envie, pride, security, &c. whererewith we were before surcharged.

The Serpents enmity may be compared to the Circumcision-knife which was made of stone, unto *Rubarbe* which is full of choller, yet doth mightily purge choller; or to the sting of a Scorpion, which though it be arrant poyson, yet proveth an excellent remedy against poison. For this, or any other affliction when we are in our worldly pompe and jollity, pulleth us by the eare and maketh us know our selves: I may call it the Summe of Divinity, as *Pliny* cals it the Summe of Philosophy; for what distressed or sick mau was ever lascivious, covetous, or ambitious? He envies no man, admires no man, flatters no man, dissembles with no man, despiseth no man, &c. That which Governours or Friends can by no meanes effect, touching our amendment, a little sicknesse or trouble from enemies will, as S. *Chrisostome* observes.) Yea, how many will confesse, that one affliction hath done more good upon them, than many Sermons; that they have learned more good in one daies or weekes misery, than many yeeres prosperity could teach them; untouched fortunes

and

and touched consciences seldome dwell together; and it is usuall for them that know no sorrowes, to know no *God*: repentance seldome meets a man in jollity, but in affliction the heart is made pliable and ready for all good impressions; and so the very end which *God* aimes at in setting those Adders upon thee, is, that thou shouldst prie narrowly into thine owne forepast actions; which if thou dost, an hundred to one thou wilt finde sin, it may be this very sin the cause of thy present affliction: and untill thou dost sift and try thine owne heart for this *Achan*, and finde out which is thy *Isaac*, thy beloved sin, looke for no release, but rather that thy sorrowes should be multiplied, as *God* threatned *Eve*. The skilfull Chyrurgion when he is launcing a wound, or cutting off a limbe, will not heare the Patient though he cry never so, untill the cure be ended; but let there be once a healing of thy errours, and the Plaister will fall off of it selfe; for the Plaister will not stick on when the soare is healed. If the Fathers word can correct the childe, he will fling away the rod, otherwise he must look to have his eyes ever winterly. Thus as the two Angels that came to *Lot* lodged with him for a night, and when they had dispatched their

errand, went away in the morning: So afflictions which are the Angels or the Messengers of *God*, are sent by him to do an errand to us; to tell us, we forget *God*, we forget our selves, we are too proud, too selfe-conceited, and such like: and when they have said as they were bid, then presently they are gone. Why then complainest thou, I am afflicted on every side? Why groanest thou under thy burden, and criest out of unremedied paine? Alas, thou repentest not; trouble came on this message to teach thee repentance, give the messenger his errand, and hee'l be gone: He that mournes for the cause of his punishment, shall mourne but a while; he that mournes onely for the punishment, and not for the cause, shall mourne for ever: the soule cannot live while the sinne lives; one of the two must dye, the corruption, or the Person; but Repentance is a *Supersedeas*, which dischargeth both sinne and sorrow, moving *God* to be mercifull, the Angels to be joyfull, Man to be acceptable, and only the Devill to be melancholy.

Chap. 5

That it serves to worke in us amendment of life.

2 SEcondly, the malice of our enemies serves to worke in us amendment of life, the outward cold of affliction doth greatly increase the inward heate and fervor of the Graces of God in us. Indeed no Chastizement (saith the Author to the *Hebrewes*) for the present seemes to be joyous, but grievous; But afterwards it bringeth the quiet fruit of righteousnesse to them that are thereby exercised, *Hebr*. 12. 11. God strips the body of pleasures to cloath the soule with righteousnesse, and oftentimes strengthens our state of grace by impoverishing our temporall estate: Oftentimes the more Prosperity, the lesse Piety.

It was an observation of *Tacitus*, that raising of the fortune, did rarely mend the disposition, onely *Vespasian* was changed into the better; few men can digest great felicity; Many a man hath been a looser by his gaines, and

and found, that that which multiplied his outward estate, hath abated his inward. Now who will esteeme those things good which make us worse, or, that evill, which brings such gaine and sweetnesse? *Before I was afflicted* (saith *David*) *I went astray, but now doe I keepe thy Commandements*, *Psal.* 119. 67. Happy was he, *John* 9. in being borne blind, whose gaine of bodily sight made way for the spirituall, who of a Patient became an Advocate for his *Saviour*, who lost a Synagogue, and found Heaven, who by being abandoned of sinners was received of the Lord of glory; God rarely deprives a man of one faculty, but he more then supplyes it in another. *Hannibal* had but one eye, *Appius, Claudius*, *Timelon*, and *Homer* were quite blinde, So was *Muliasses King* of *Tunis*, and *Ioh. King of Bohemia*; But for the losse of that one Sence they were recompenc'd in the rest, they had most excellent memories, rare inventions, and admirable other parts: Or suppose he send sicknesse, the worst Feaver can come, does not more burne our bloud than our lust; And together with sweating out the Surfets of nature at the poores of the body, we weepe out the sinfull corruption of our nature at the poares of the Conscience; Yea the Author to the

the *Hebrewes* saith of *Christ* Himselfe, that *though he were the Sonne, yet* (as he was man) *He learned obediance by the things which Hee suffered, Heb.* 5. 8. As in humane proceedings, Ill manners beget good Lawes; So in Divine, the wicked by their evill tongues beget good and holy lives in the Godly; Nothing sooner brings us to the knowledge and amendment of our faults, then the scoffes of an enemy, which made *Philip* of *Macedon* acknowledge himselfe much beholding to his enemies (the *Athenians*) for speaking evill of him, for (saith he) they have made me an honest man, to proove them lyers: Even barren *Leah* when she was despised became fruitfull.

So that we may thanke our enemies, or must thanke God for our enemies; Our soules shall shine the brighter one day for such rubbing; Yea put case we be gold, they will but trye us; If Iron, they will scower away our rust. The malice of wicked men serves to the godly, as the Thorne to the brest of the Nightingale, the which (if she chance to sleep) causeth her to warble with a renewed cheerfulnesse. These very tempestuous showers bring forth spirituall flowers and hearbs in abundance: Devotion (like fire in frosty weather)

ther) burnes hottest in affliction. Vertue provoked, addes much to it selfe: With the Arke of Noah, the higher we are tossed with the floud of their malice, the neerer we mount towards Heaven. When the waters of the floud came upon the face of the earth; downe went stately Turrets and Towers; but as the waters rose, the Arke rose still higher and higher. In like sort when the waters of afflictions arise, downe goes the pride of life, the lust of the eyes; In a word, all the vanities of the world. But the Arke of the soule ariseth as these waters rise, and that higher and higher, even neerer and neerer towards Heaven.

I might illustrate this point by many observable things in nature: We see Well-waters arising from deep Springs, are hotter in Winter then in Summer, because the outward cold doth keep in and double their inward heate: And so of mans body, the more extreme the cold is without, the more doth the naturall heate fortify it selfe within, and guard the heart. The Corne receives an inward heate and comfort from the Frost and Snowe which lyeth upon it: Trees lopt and pruned flourish the more, and beare the fuller for it: The Grape when it is most pressed and trodden, maketh

maketh the more and better wine; The drossie gold is by the fire refined; Winds and Thunder cleeres the ayre; Working Seas purge the Wine; Fire increaseth the scent of any Perfume; Pounding makes all Spices smell the sweeter; Linnen when it is buckt and washt and wrung and beaten, becomes the whiter and fayrer; The earth being torne up by the Plough, becomes more rich and fruitfull; Is there a peece of ground naturally good? Let it lye neglected, it becomes wilde and barren; Yea and the more rich and fertile that it is of it selfe, the more waste and fruitlesse it proveth for want of Tillage and Husbandry; The Razor though it be tempered with a due proportion of steele, yet if it passe not the Grindstone or Whetstone, is neverthelesse unapt to cut; yea though it be made once never so sharpe, if it be not often whetted it waxeth dull. All which are lively Emblems of that truth which the *Apostle* delivers, 2 *Cor*. 4. 16. *Wee faint not, for though our outward man perish, yet the inward man is renewed daily*; Even as a Lambe is much more lively and nimble for sheering. If by enmity and persecution (as with a knife) the Lord pareth and pruneth us, it is, that we may bring forth the more and better fruit; and unlesse we degenerate,

nerate, we shall beare the better for bleeding; as *Anteus*, every time rose up the stronger when *Hercules* threw him to the ground, because he got new strength by touching of his Mother.

O admirable use of affliction; health from a a wound; cure from a disease; out of griefe, joy; gaine out of losse; out of infirmity, strength; out of sin, holinesse; out of death, life: yea, we shall redeeme something of *Gods* dishonour by sin, if we shall thence grow holy. But this is a harder Riddle than *Sampsons* to these *Philistims*.

Chap. 6.

That it stirs them up to prayer.

3 THirdly, because they quicken our devotion, and make us pray unto *God* with more fervency. *Lord* (saith *Isaiah*) *in trouble they will visite thee, they powred out prayers when thy chastening was upon them, Isay* 26.16. *In their affliction* (saith *Hosea*) *they will seeke thee diligently, Hosea* 5.15.

The truth of this may be seene in the exam-

ples of the Children of *Israel, Judges* 3.9,15. *Elisha, 2 Kings* 6.18. *Hezekiah, 2 Kings* 19.15,16. *Stephen, Acts* 7.59,60. And lastly, in *Jehosaphat*, who being told that there was a great multitude comming against him from beyond the Sea, out of *Aram*, it followes, *That Iehosaphat feared, and set himselfe to seeke the Lord, and proclaimed a fast throughout all Iudah; Yea, they came out of all parts and joyned with him to inquire of the Lord*, 2 *Chron.* 20.3, 4, 13. Neither doth it make us alone which suffer, earnest in prayer, but it makes others also labour in prayer to God for us, 2 *Cor.* 1.10,11. And indeed the very purpose of affliction is, to make us importunate; he that heares the secret murmurs of our griefe, yet will not seeme to heare us till our cries be loud and strong; as *Demosthenes* would not plead for his Client till he cried to him, but then answered his sorrow, Now I feele thy cause. We aske and misse, because *wee aske amisse*: we beat backe the flame, not with a purpose to suppresse it, but to raise it higher, and to diffuse it. And a deniall doth but invite the importunate, as we see in the *Canaanitish woman, Mat.* 15. Our holy longings are increased with delayes; it whets our appetite to be held fasting, and whom

whom will not Need make both humble and eloquent? If the caſe be woefull, it will be expreſt accordingly; the deſpaire of all other helpes, ſends us importunately to the *God* of power; but while money can buy Phyſick, or friends procure inlargement, the great Phyſitian and helper is not ſought unto, nor throughly truſted in. It is written of the children of *Iſrael*, that ſo ſoone as they cried unto the *Lord*, he delivered them from their ſervitude under *Eglon* King of *Moab*, yet it is plaine, they were eighteene yeeres under this bondage undelivered, *Iudg*. 3. 14, 15. Doubtleſſe they were not ſo unſenſible of their own miſery as not to complaine ſooner then the end of eighteene yeeres: the firſt hower they ſighed for themſelves, but now they cried unto *God*. They are words, and not prayers, which fall from careleſſe lips; if we would prevaile with *God*, we muſt wreſtle; and if we would wreſtle happily with *God*, we muſt wreſtle firſt with our owne dulneſſe; yea, if we felt our want, or wanted not deſire, we could ſpeake to *God* in no tune but cries, and nothing but cries can pierce Heaven: the beſt mens zeale is but like a fire of greene wood, which burneth no longer than whiles it is blowne. Affliction to the ſoule is as plum-

mets to a Clock, or wind to a Ship; holy and faithfull prayer, as oares to a Boat, and ill goeth the Boat without oares, or the Ship without winde, or the Clock without plummets. Now are some afflicted in reputation, as *Susanna* was; others in children, as *Elie*; some by enemies, as *David*; others by friends, as *Ioseph*; some in body, as *Lazarus*; others in goods, as *Iob*; others in liberty, as *John*. In all extremities let us send this messenger to *Christ* for ease, *faithfull and fervent prayer*; if this can but carry the burthen to him, he will carry it for us, and from us for ever.

CHAP. 7.

That it weanes them from the love of the world.

4 FOurthly, our sufferings weane us from the love of the world, yea, make us loathe and contemne it, and contrariwise fix upon Heaven, with a desire to be dissolved. S. *Peter* at Christs transfiguration enioying but a glimpse of happinesse here, was so ravished and transported with the love of his pre-sent

ſent eſtate, that he breakes out into theſe words, *Maſter, it is good for us to be here*; he would faine have made it his dwelling place; and being loth to depart, *Chriſt* muſt make *three Tabernacles*, *Mat.* 17.4. Whereas S. *Paul* having ſpoken of his bonds in *Chriſt*, and of the ſpirituall combate, concludeth, *I deſire to be diſſolved, and to be with Chriſt, which is beſt of all*, *Phil.* 1.22,23. We cannot ſo heartily thinke of our home above, whiles we are furniſhed with theſe earthly contentments below; but when *God* ſtrips us of them, ſtraitwayes our minde is homewards. Whiles *Naomies* Husband and Sons were alive, we finde no motion of her retiring home to *Iudah*; let her earthly ſtaies be removed, ſhe thinks preſently of removing to her Countrey: a delicious life, when every thing about us is reſplendent and contentfull, makes us that we have no mind to go to Heaven; wherefore as a loving Mother when ſhe would weane her Childe from the dug, maketh it bitter with Wormewood or Aloes; ſo dealeth the Lord with us, he maketh this life bitter unto us by ſuffering our enemies to perſecute and oppreſſe us; to the end we may contemne the world, and tranſport our hopes from Earth to Heaven; he makes us weepe in

this *Vale of misery*, that we may the more eagerly long for that place of felicity, where all teares shall be wip't from our eyes; and we are very ungratefull if we doe not thank him for that which so overcomes us, that it overcomes the love of the world in us. And this is no small abatement to the bitternesse of adversities, that they teach us the way to Heaven: the lesse comfort we finde on earth, the more we seeke above. When no man would harbour that unthrift *Son in the Gospell*, he turned back againe to his Father, but never before. When it ceased to be with *Sarah* after the manner of the world, she conceived *Isaac*: so when it ceaseth to be with us after the manner of the worlds favourites, we conceive holy desires, quietnesse, and tranquillity of minde, with such like spirituall contentments. *Zeno* hearing that his onely Barke wherein all his wealth was shipped was cast away, cried out, *O Fortune, thou hast done well to put me into my Gowne againe to imbrace Philosophy*: better the estate perish than the soule. Our wine (saith *Gregory*) hath some Gall put into it, that we should not be so delighted with the way, as to forget whether we are going. Prosperity is hearty meat, but not digestible by a weake stomack;

strong

ſtrong wine, but naught for a weake braine: *The proſperity of fooles deſtroieth them, Prov.* 1.32. Experience ſhewes, that in Countries where be the greateſt plenty of fruits, they have the ſhorteſt lives, they doe ſo ſurfet on their aboundance: and it is queſtionable whether the inioying of outward things, or the contemning of them, be the greateſt happineſſe: for to be deprived of them is but to be deprived of a Dye, wherewith a man might either win or loſe; yea, doth not a large portion of them many times prove to the Owner like a treacherous Dye indeed, which flatters an improvident Gameſter with his owne hand to throw away his wealth to another? Or to yeeld it the uttermoſt, gold may make a man the richer, not the better; honour may make him the higher, not the happier: and all temporall delights are but as flowers, they onely have their moneth and are gone; this morning in the boſome, the next in the Beſome. The conſideration whereof, made the very Heathen *Philoſophers* hate this world, though they ſaw not where to finde a better.

The diſeaſes of the body are the medicines of the ſoule; the impairing of the one, is the repairing of the other: *Therefore wee faint not* (ſaith S. *Paul*) *though our outward man*

perish, yet the inward man is renewed daily, 2 *Cor.* 4.16. *Lais* of *Corinth* while she was young, doated upon her glasse, but when she grew old and withered, she loathed it as much, which made her give it up to *Venus*. Nothing feeds pride nor keepes off repentance so much as prosperous advantage. Tis a wonder to see a Favourite study for ought but additions to his Greatnesse; *God* shall have much adoe to make him know himselfe. The cloth that hath many stains must passe through many larders; no lesse than an odious leaprosie will humble *Naaman*; wherefore by it the only wise *God* thought meet to sawce the valour, dignity, renowne, victories, of that famous Generall of the *Syrians*. If I could be so uncharitable as to wish an enemies soule lost, this were the only way, let him live in the height of the worlds blandishments; for how can he love a second Mistresse that never saw but one beauty, and still continues deeply inamour'd on it? We often see, nothing carries us so far from God, as those favours he hath imparted to us. Tis the misery of the poore to be neglected of men; tis the misery of the rich to neglect their *God*: many shall one day repent that they were happy too soone. Many a man cries out, O that I were so rich, so healthfull, so quiet,

so happy, &c. Alas, though thou hadst thy wish for the present, thou shouldst (perhaps) be a loser in the sequell. The Physitian doth not heare his Patient in what he would, yet heareth him in taking occasion to do another thing more conducible to his health. God loves to give us cooles and heats in our desires, and will so allay our joyes, that their fruition hurt us not: he knowes that as it is with the body touching meats, the greater plenty, the lesse dainty; and too long forbearance causes a Surfet when we come to full food; So it fares with the minde touching worldly contentments; therefore he feeds us not with the dish, but with the spoone, and will have us neither cloyed, nor famished. In this life, Mercy and misery, griefe and Grace, Good and bad, are blended one with the other; because if we should have nothing but comfort, Earth would be thought Heaven: besides, if *Christtide* lasted all the yeare, what would become of *Lent?* If every day were *Good-friday*, the world would be weary of Fasting. *Secundus* cals death a sleepe eternall; the wicked mans feare, the godly mans wish. Where the conscience is cleere, death is looked for without feare; yea, desired with delight, accepted with devotion: why, it is

but the cessation of trouble, the extinction of sin, the deliverance from enemies, a rescue from Satan, the quiet rest of the body, and infranchizement of the soule. The Woman great with childe, is ever musing upon the the time of her delivery: and hath not he the like cause, when Death is his Bridge from wo to glory? Though it be the wicked mans shipwrack, 'tis the good mans putting into harbour; And hereupon finding himselfe hated, persecuted, afflicted, and tormented, by enemies of all sorts, he becomes as willing to die as dine. And indeed, what shouldst thou doe in case thou seest that the world runs not on thy side, but give over the world, and be on *Gods* side? Let us care little for the world, that cares so little for us; let us crosse saile, and turne another way; let us go forth therefore out of the Campe, bearing his reproach; for we have no continuing Citie, but we seek one to come, *Heb*. 13. 13, 14.

Chap. 8.

That it keepes them alwayes prepared to the spritnall combate.

5 Fifthly, the Lord permitteth them often to afflict and assaile us, to the end we may be alwayes prepared for tribulation: as wise Mariners in a calme, make all their tacklings sure and strong, that they may be provided against the next storme, which they cannot look to be long without. Or as experienced Souldiers in time of peace, prepaire against the day of battell; and so much the rather, when they look every day for the approach of the enemy. We are oft times set upon, to the end that we may continually buckle unto us the *whole Armor of God*, prescribed by *Paul*, *Ephes.6.13.to 19.* That we may be alwayes ready for the battell *by walking circumspectly, not as fooles, but as wise, Eph.*5.15. Therefore *redeeming the time, because the dayes are evill, Vers.*16. For as those that have no enemies to incounter them, cast their Armour aside and let it rust, because they are secure from

from danger; but when their enemies are at hand, and sound the Alarum, they both wake and sleep in their armour, because they would be ready for the assault. So if we were not often in skirmish with our enemies, we should lay aside our spirituall armour; but when we have continuall use of it, we still keepe it fast buckled unto us; that being armed at all points, we may be able to make resistance, that we be not surprized at unawares. *Sampson* could not be bound, till he was first got asleepe: Wouldst thou not be overcome, be not secure. *Seneca* reports of *Cæsar*, that he did quickly sheath the sword, but hee never laid it off. The sight of a weapon discourageth a Theefe. While we keepe our *Javelins* in our hands we escape many assaults. So that a Christians resolution should be like King *Alfreds*,

Si modò victor eras, ad crastina bella pavebas,
Si modo victus eras, ad crastina bella parabas.

If wee conquer to day, let us feare the skirmish to morrow.
If we be overcome to day, let us hope to get the victory to morrow.

An assaulted City must keepe a carefull

watch

watch; yea, the provident Fenman mends his bankes in Summer least his ground be drowned in winter. And we must so take our leaves of all afflictions, that we reserve a lodging for them, and expect their returne.

CHAP. 9.

How it discovers whether we bee true beleevers or hypocrites.

6 SIxthly, that we may experimentally know our selves, and be knowne of others whether we be true beleevers or hypocrites. *There must be differences among you* (saith Saint *Paul*) *that the approved may bee knowne*, 1 *Cor.* 11. 19. For as Thrashing separates the straw, and Wynowing the chaffe from the Corne; So persecution separates the hypocrite from the company of beleevers, *Luke* 22. 31. None but a regenerate heart can choose rather to suffer affliction with the people of God, then to enjoy the pleasures of sin. An easie importunity will perswade *Orpah* to returne from a Mother in law to a Mother in nature, from a toylesome journey

journey to reſt, from ſtrangers to her kindred, from a hopeleſſe condition to likelihoods of contentment; A little intreaty will ſerve to move nature to be good to it ſelfe: to perſiſt in actions of goodneſſe, though tyranny, torment, death and hell ſtood in our way; this is that conqueſt which ſhall be crowned with glory; Gold and Silver are tryed in the fyer, men in the furnace of adverſity; As the *furnace proveth the Potters Veſſell*; ſo doe temptations try mens thoughts, *Eccleſ.* 27. 5. *Behold* (ſaith the *Angell* to the Church of Smyrna) *it ſhall come to paſſe that the Divell ſhall caſt ſome of you into Priſon, that you may be tryed*, *Revel.* 2. 10. *This Child* (ſaith old *Simeon*, meaning *Chriſt*) *is appoynted for a ſigne to be ſpoken againſt, that the thoughts of many hearts may be opened*, *Luke* 2. 34, 35. O how wicked men manifeſt their hatred and enmity againſt God and his people ſo ſoone as Perſecution ariſeth becauſe of the Word! yea by it the malice of *Sathan* and the world are better knowne and avoyded.

But to come more punctually to the poynt. Affliction tryeth whether a man hath grace in his heart or no; Set an empty Pitcher (the reſemblance of a wicked man) to the fier, it crackes preſently, whereas the full (which re-

ſembles

sembles the Child of God) will abide boyling; Gold imbroidered upon Silke, if cast into the fire looseth his fash.on, but not his waight, Copper loseth his fashion and waight also; Magistracy and misery will soone shew what manner of men we be; either will declare us better or worse then we seemed. Indeed, Prosperity (saith one) best discovers vice, but Adversity doth best discover Vertue. *Plato* being demanded, how he knew a wise man, answered; When being r.buked he would not be angry, and being praised he would not be proud: Wicked men grow worse after afflictions, as water growes more cold after a heat. Nature is like Glasse, bright but brittle; The resolved Christian like Gold, which if we rub it, or beate it, or melt it, it will endure the teste, the touch, the hammer, and still shine more orient; For Vertues like the Stars, shine brightest in the night, and fairest in the frost of Affliction. More particularly, Affliction is a notable meanes, to try whether we have faith or not; Nothing is more easie then to trust God, when our Barnes and Coffers are full; And to say, *give us our daily bread*, when we have it in our Cubbards; But when we have nothing, when we know not how nor whence to get any thing, then to depend up-

on

on an invisible bounty, this is a true and noble act of faith.

Againe touching other graces, how excellently was *Jobs* patience and sincerity made known by *Sathans* malice, when he brought forth those Angelicall words; *What? shall we receive good at the hand of God, and not receive evill? Job* 2. 10. When he stood like a Centre unmoved, while the circumference of his estate was drawne above, beneath, about him, when in prosperity he could say, *if my mouth hath kist my hand*; and in adversity, *the Lord giveth, and the Lord taketh, blessed be the name of the Lord.* He was not so like the wicked as they are like dogs that follow the meat, not the man; Alas they are but bad workes that need rewards to crane them up withall, for neither paine nor losse, much lesse the censure of lewd persons will trouble a well planted mind.

Againe, God suffers us to suffer much, more especially to try our perseverance, which is a grace so good and acceptable, that without it there is nothing good, nor acceptable; And indeed how shall a man shew his strength unlesse some burthen be laid upon his back, or his constancy? The Spaniell which fawneth when he is beaten, will never forsake his Master;

ster; And Trees well rooted will beare all stormes; The *three Children* walked up and downe in the fiery flames praising God; And a Blade well tryed deserves a treble price. How did the Church of *Pergamus* approve her selfe; Yea how was she approved of God which hath the sword with two edges, when she held out in her workes even where Sathan dwelt and kept his Throne, *I know thy workes* (saith God) *and that thou keepst my Name, and hast not denyed my faith, even in those dayes when Antipas my faithfull Martyr, was slain among you, where Satan dwelleth, yea where his Throne is, and where some maintaine the Doctrine of Balaam, and the Nicholaitans, and teach that men ought*, &c. *Rev.* 2. 13, 14. Persecution is the Sword whereby our *Salomon* will try which is the true naturall Mother, which the pretended. Afflictions are the waters where our *Gideon* will try whether we are fit Souldiers to fight the Battell of Faith; We are all valiant Souldiers till we come to fight; Excellent Philosophers till we come to dispute, good Christians till wee come to master our own lusts; But it is opposition that gives the tryall, when Corruptions fight against the graces and cause Argent to seem more bright in a sable Field; But to go on.

A

A man is made known whether he be feeble or ſtrong by the provocation of an enemy: even calme tempers when they have been ſtirred, have bewrayed impetuouſneſſe of paſſion. Now he that overcommeth his own anger (*ſaith Chilo*) overcommeth a ſtrong enemy, but he that is overcome by it, is a whiteliver (*ſaith Hermes*) for wrath proceedeth from feebleneſſe of courage and lacke of diſcretion; As may appeare in that, Women are ſooner angry then men, the Sicke ſooner then the healthy, and Old men ſooner then Young. Againe, its nothing to endure a ſmall tryall or affliction, every Cock-boate can ſwim in a River, every Sculler ſayle in a Calme, every man can hold up his head in ordinary Guſts; but when a blacke ſtorme ariſes, a tenth wave flowes, deep calls unto deep; Nature yeelds, Spirit faints, Heart fayles; Wheras grace is never quite out of heart, yea is confident when hopes are adjourned, and expectation is delayed.

Finally, Affliction and Perſecution humbleth the ſpirits of the repentant, tryeth the faith and patience of the ſincere Chriſtian, but hardneth the hearts of the ungodly; Wicked men (like ſome Beaſts) grow mad with baiting; If croſſes or loſſes ruſh in upon them they fall

fall to the language of *Iobs* Wife, *Curse God and dye*, or to that of the King of *Israels* Messenger, *Why should I serve God any longer?* 2 *King.* 6. 33.

Chap. 10.

That it prevents greater evills of Sinne and Punishment to come.

7 Seventhly, the Lord by this evill of Chastisement for sins past, preventeth the evills of sin, and greater punishments for the time to come. *The Lord* (saith *Elihu*) *correcteth man, that hee might turne away from his enterprize, and that he might keepe backe his soule from the Pit, and that his life should not perish by the sword, Iob* 33. 17, 18. The sharpnesse of crosses are Gods spirituall hedge; This salt doth not onely preserve from Corruption, but also eate out Corruption. *We are chastened of the Lord* (saith the Holy Ghost) *that we might not be condemned with the world,* 1 *Cor.* 11. 32, Erring soules be corrected that they may be converted, not confounded; If *Paul* had not been *buffeted by Satan*

than and wicked men, he had beene exalted out of measure, 2 *Cor*. 12.7. Pride is so dangerous a poyson, that of another poyson there was confected a counterpoyson to preserve him from it, God would rather suffer this chosen Vessell to fall into some infirmity then to be prowd of his singular priviledges *Least I should be exalted above measure through the abundance of Revelations*; (there was the poyson of Pride insinuating it selfe) *I had a Thorne in the flesh, the messenger of Sathan to buffet me*; There was the Counterpoyson or Antidote which did at once make him both sick and whole; The enjoyment of the worlds peace might adde to my content, but it wil indanger my soule; how oft doth the recovery of the body, state, or minde occasion a Relaps in the soule? Turne but the Candle, and that which keeps me in, puts me out; The younger brother shall not have all his portion least he run Riot; All the life of *Salomon* was full of prosperity, and therefore we find, that *Salomon* did much forget God, but the whole life of *David* had many enemies and much adversity, and therfore we see by his *penitentiall Psalmes*, & others, that *David* did much remember God: As Salt with its sharpnesse keeps flesh from corrupting; So their malice

keeps

keeps our ſoules from feſtering ; Bees are drowned in Honey, but live in Vineger. Now if ſweet meats breed Surfets, tis good ſometimes to taſte of bitter, its good ſomwhat to unloade when the ſhip is in danger by too liberall a ballaſt. I will tell you a *Paradox* (I call it ſo becauſe few will beleeve it, but it is true) many are able to ſay, they have learned to ſtand by falling, got ſtrength by weakneſſe. The burnt Child dreads the fire ; A broken bone well ſet is faſter ever after ; Like Trees we take deeper root by ſhaking ; And like Torches, we flame the brighter for bruizing and knocking: God ſuffered *Sathan* to ſpoile *Iob* of his ſubſtance, rob him of his Children, puniſh him in his body ; Yet marke but the Sequell well, and you ſhall find, that he was croſt with a bleſſing. As the Phyſitian in making of Triacle or Mithridate for his Patient uſeth Serpents, Adders, and ſuch like poyſon that he may drive out one poyſon with another ; Even ſo our ſpirituall Phyſitian is pleaſed to uſe the malice of Sathan, and wicked men when he tempereth to us the Cup of affliction, that hereby he may expell one evill with another; Yea two evills with one, namely, the evill of ſin, and the evill of puniſhment, and that both temporall and eternall. He

ſuffers

suffers us to be afflicted, because he will not suffer us to be damned; such is the goodnesse of our heavenly Father to us, that even his anger proceeds from mercy; he scourgeth the flesh, that the spirit may be saved in the day of Iesus Christ, 1 *Cor*. 5. 5. Yea, *Ioseph* was therefore abased in the dungeon, that his advancement might be the greater. Its true, in our thoughts we often speake for the flesh, as *Abraham* did for *Ismael*, *O that Ismael might live in thy sight*! no, God takes away *Ismael* and gives *Isaac*; he withdrawes the pleasure of the flesh, gives delight to the soule. The man sick of a burning feaver cries to his Physitian for drinke; he pities him, but does not satisfie him; he gives him proper physick, but not drink. A man is sick of a Plurisie, the Physitian lets him bloud, he is content with it; the arme shall smart to ease the heart. The covetous man hath a plurisie of riches, G d lets him bloud by poverty; let him be patient, it is a course to save his soule. So if God scourge us any way, so we bleed not; or till we bleed, so we faint not; or till we even faint, so we perish not; let us be comforted: for if the Lord prune his Vine, he meanes not to root it up: if he minister physick to our soules, it is because he would not

have

have us dye in our sins; all is for salvation. What if *Noah* were pent up in the Arke, so long as he was safe in it: what if it were his prison, so long as it was his Fort also against the waters?

I might illustrate the point, and make it plaine by sundry and divers comparisons. We know, one naile drives out another; one heat another; one cold another: yea, out of admirable experience I can witnesse it, that for most constitutions there is not such a remedy under Heaven for a cold in the head, or an accustomed tendernesse, as a frequent bathing of it in cold water; I can justly say, I am twenty yeeres the younger for it. Yea, one sorrow drives out another; one passion another; one rumour is expelled by another: and though for the most part, contraries are cured by contraries; yet not seldome will Physitians stop a Lask with a Purge; they will bleed a Patient in the Arme, to stop a worse bleeding at Nose. Againe, in some Patients they will procure a gentle Ague, that they may cure him of a more dangerous disease. Even so deales God with us; he often punisheth the worser part of man (saith S. *Ierome*,) That is, the body, state, or name, that the better part (to wit) the soule, may be saved in the day of judgement.

ment. Neither are chastisements any whit lesse necessary for the soule, than medicines are for the body: many a man had beene undone by prosperity, if they had not beene undone by adversity; they had perished in their soules, if they had not perished in their bodies, estates, or good-names. Its probable *Naamans* soule had never beene cleansed, if his body had not beene leaprous: and though affliction be hard of digestion to the naturall man, yet the experienced Christian knowes, that it is good for the soule, that the body is sometime sick; and therefore to have his inward man cured, he is content his outward man should be diseased; and cares not so the sins of his soule may be lessened, though the soares of his flesh be increased. And why is it not so with thee? I hope thou desirest thy soules safety above all; and thou knowest, the stomack that is purged must be content to part with some good nourishment, that it may deliver it selfe of more evill humours. Of what kinde soever thy sufferings be, it is doubtlesse the fittest for thy soules recovery; or else God (the onely wise Physitian) would not appoint it. Now who would not be willing to bleed, when by that meanes an inveterate sicknesse may be prevented? Yea, it is a happy bloud-letting which

ſaves the life, which makes S. *Auſtine* ſay unto *God*; Let my body be crucified, or burnt, or doe with it what thou wilt, ſo thou ſave my ſoule. And another, let me ſwim a River of boyling brimſtone to live eternally happy, rather than dwell in a Paradiſe of pleaſure to be damned after death.

Chap. II.

That it makes them humble.

8) Eighthly, that we may have an humble conceipt of our ſelves, and wholly depend upon God. *We received the ſentence of death in our ſelves* (ſaith the *Apoſtle*) *becauſe we ſhould not truſt in our ſelves, but in God, who raiſeth us up from the dead,* 2 *Cor.* 1.9. When Babes are afraid, they caſt themſelves into the armes and boſome of their mother. *I thought in my proſperity* (ſaith *David*) *I ſhall never be moved, But thou didſt hide thy face and I was troubled, Then turned I unto thee, &c. Pſal.* 30.6,7,8. When a ſtubborne Delinquent being committed was no whit mollified with his durance, but grew more perverſe than he was before, one of

the *Senators* said to the rest, Let us forget him a while, and then he will remember himselfe; the Heart is so hot of it selfe, that if it had not the Lungs, as Fannes to blow wind upon it, and kindly moisture to coole it, it would soone perish with the owne heat: and yet when that moisture growes too redundant, it againe drownes the Heart. Who so nourisheth his servant daintily from his childhood, shall after finde him stubborne. We see then there is danger in being without dangers; and what saith S. *Paul*? *Lest I should be exalted out of measure, there was given unto me the Messenger of Satan to buffet me*, 2 *Cor.* 12.7. Our adversaries as well as our sins are Messengers sent from Satan to buffet us; and the best minds troubled, yeeld inconsiderate motions. As water violently stirred sends up bubbles, so the vanities of our hearts, and our most secret and hidden corruptions (as dregs in a glasse) shew themselves when shaken by an injury, though they lay hid before. And so the pride of man is beaten downe as *Iob* speaks, *Iob* 33.17. The sharpe water of affliction quickens our spirituall sight. So proud are we by nature, that before we come to the triall, we think that we can repell the strongest assault, and overcome all enemies by our

owne

owne power; but when we feele our selves vanquished and foiled by every small temptation, we learne to have a more humble conceit of our owne ability, and to depend wholly on the Lord: and this is set downe, *Deut*. 8. 2. & 13. 3. to the end. We esteeme our Inches, Ellues, till by triall of evils we finde the contrary; but then alas, how full of feeblenesse is our body, and our minde of impatience? If but a Bee sting our flesh, it swels, and if but a tooth ake, the Head and Heart complaine. How smal trifles make us weary of our selves? What can we doe without thee? Without thee, what can we suffer? If thou be not (O Lord) strong in our weaknesse, we cannot be so much as weake; we cannot so much as be. Selfe-conceit and desire of glory, is the last garment that even good men lay aside: Pride is the inmost coat which we put on first, and which we put off last; but sore affliction will make us give all to Him, of whom whatsoever we have, we hold. And we cannot ascribe too little to our selves, nor too much to Him, to whom we owe more than we can ascribe. If then I be not humbled enough, let me want the peace or plenty I have; and so order my condition and estate, that I may want any thing, save my selfe.

Chap. 12.

How it makes them conformable unto Christ their Head.

9 NInthly, that we may be conformable to *Christ* our Head; and like our elder Brother *who was consecrated through afflictions*, reviled, buffeted, spit upon, crucified, and what not? For we must suffer with him, that we may be also glorified with him, *Rom.*8.17. When the *Iewes* offered *Iesus* Gall and Vinegar, he tasted it, but would not drink; he left the rest for his Church, and they must pledge him. *Whosoever* (saith our Saviour) *beareth not his crosse and commeth after me, cannot be my Disciple, Luk.*14.27. For hereunto are ye called, saith S. *Peter, For Christ also suffered for us, leaving us an example, that we should follow his steps*, 1 *Pet*.2.21. Againe, *The Disciple*, saith *Christ, is not above his Master*, but whosoever will be a perfect Disciple shall be as his Master, *Luke* 6.40. Yea, S. *Paul* made this the most certaine testimony and seale of his Adoption here,

here, and glory afterward; his words are these, having delivered, *that the Spirit of God beareth witnesse with our spirit, that we are the children of God*: & having added, *If we be children, we are also heires, even the heires of God, and heires annexed with Christ: if so be that we suffer with him, that we may also be glorified with him*; making suffering as a principall condition annexed, which is, as if he had said, it is impossible we should be glorified with him, except we first suffer with him, *Rom.* 8. 16, 17. Whereupon having in another place reckoned up all priviledges which might minister unto him occasion of boasting, he concludeth, *that what things were gaine unto him, those he accounted losse for Christ, that he might know the fellowship of his sufferings, and be made conformable to his death, Phil.* 3. 10.

Againe, by suffering we become followers of our brethren who went before us. *Brethren* (saith S. *Paul*) *ye are become followers of the Churches of God, which in Iudea are in Christ Iesus, because ye have also suffered the same things of your owne Countrey men, even as they have of the Iewes*, 1 *Thess.* 2. 14. It was the lot of Christ, and must be of all his followers to doe good and to suffer evill. Where-

fore let us be exhorted in the words of S. *Peter*, to rejoyce in suffering, forasmuch as we with all the Saints, *are partakers of Christs sufferings*, that when his glory shall appeare, we may be glad and rejoyce, 1 *Pet*.4.13.

Chap. 13.

That it increaseth their faith.

10 TEnthly, because the malice of our enemies serves to increase our faith for the time to come, when we consider how the Lord hath delivered us formerly. God hath delivered me (saith *Paul*) out of the mouth of the Lion, (meaning *Nero*) and he will deliver me from every evill worke, and will preserve me unto his heavenly Kingdome, 2 *Tim*.4.17,18. When *Saul* tels *David*, *Thou art not able to goe against this great Philistime to fight with him, for thou art a Boy, and he is a man of war from his youth:* what saith *David*? *Thy servant kept his Fathers Sheepe, and there came a Lion, and likewise a Beare, and tooke a Sheepe out of the flocke, and I went out after him and smote him,*

him, and tooke it out of his mouth, and when he rose against me, I caught him by the beard and smote him and slew him; so thy servant slew both the Lion and the Beare. Therefore (marke the inference) *this uncircumcised Philistime shall be as one of them; Yea,* (saith he) *the Lo·d that delivered me out of the paw of the Lion, and out of the paw of the Beare, he will deliver me out of the hands of this Philistine*, 1 *Sam.* 17. 33. to 37. Observe how confidently he speakes. The Tree of faith the more it is shaken with the violent stormes of trouble, the faster it becomes rooted by patience. He can never be a good souldier, that hath not felt the toile of a battell; yea, the more deliverances he had, the greater was his faith: for after the Lord had delivered him often out of extreme exigents; namely, from this great *Goliah*, the cruelty of *Saul*, the unnaturall insurrection of *Absalom*, and the unjust curses of *Shemei*, he was able to say, *I trust in God, neither will I feare what flesh can do unto me, Psal.*56.4. And in *Psal.*3. *I will not be afraid for ten thousand of the people that should beset me round about, Vers.*6. And in Psal. 18. *By thee I have braken through an host, and in thy Name I will leape over a wall.* His experience had made it

so easie to him, that it was no more than a skip or jumpe: we men indeed therefore shut our hands, because we have opened them, making our former kindnesses arguments of sparing afterwards. But contrarily, God therefore gives, because he hath given; making his former favours arguments for more. It is *Davids* only argument, *Psal. 4. Have mercy upon me* (saith he) *and hearken unto my prayer:* Why? *Thou hast set me at liberty when I was in distresse, Vers. 1.* I might likewise here shew from 2 *Chron. 20.29. Phil. 1.12, 13.14.* how the delivering of some increaseth the faith of others; but I passe that.

That we may live by faith, and not by sence, he first strips us of all our earthly confidence, and then gives us victory, and not before; lest he should bee a loser in our gaine, his helpe uses to shew it selfe in extremity: he that can prevent evils, conceales his aide till dangers be ripe, and then he is as carefull as before he seemed connivent. *Daniel* is not delivered at the beginning of his trouble, he must first be in the *Lions den*, and then he findes it. Those three Servants are not rescued at the Ovens mouth, in the Fornace they are. That is a gracious and well-tried faith, that can hold out with confidence to the last. The Lion seemes

to

to leave her young-ones, till they have almost kill'd themselves with roaring and howling, but at last gaspe she relieves them, whereby they become the more couragious. When the *Prophet* could say, *Out of the depths have I cried unto thee* (instantly followes) and not till then *the Lord heard me*: the Lord saw him sinking all the while, yet lets him alone till he was at the bottome. Every maine affliction is our Red-sea, which whiles it threats to swallow, preserves us: now when it comes to a dead lift (as we say) then to have a strong confidence in God is thankworthy. Hope in a state hopelesse, and love to God under signes of his displeasure, & heavenly mindednesse in the midst of worldly affaires & allurements, drawing a contrary way, is the chiefe praise of faith: to love that God who crosseth us, to kisse that hand which strikes us, to trust in that power which kils us; this is the honourable proofe of a Christian, this argues faith indeed. What made our *Saviour* say to that *Woman* of *Canaan*, *O Woman, great is thy faith*: but this, when neither his silence nor his flat deniall could silence her. *Matth.* 15. It is not enough to say, God is good to Israel, when Israel is in peace and prosperity, and neither feeles nor wants any thing: but God

will have us beleeve that he is good, even when we feele the ſmart of the rod, and at the ſame time ſee our enemies (the wicked) proſper. It beſt pleaſeth him when we can ſay boldly with *Job*, *Though hee kill me, yet will I truſt in him.* When our enemies are behind us, and the Red-Sea before us, then confidently to truſt upon God is much worth. When we are in the barren wilderneſſe almoſt famiſhed, then to beleeve that God will provide *Manna* from Heaven, and water out of the Rock, is glorious: when with the *three Children* we ſee nothing before us but a fiery Fornace; to beleeve that God will ſend his Angell to be our deliverer, this is heroicall, *Dan.* 3. 28. And thoſe which are acquainted with the proceedings of God well know, that cheriſhing ever follow ſtripes, as Cordials do vehement evacuations, and the cleere light of the morning a darke night: yea, if we can looke beyond the cloud of our afflictions, and ſee the ſunſhine of comfort on the other ſide of it. We cannot be ſo diſcouraged with the preſence of evill, as hartned with the iſſue. Cheere up then, thou drooping ſoule, and truſt in God, what ever thy ſufferings be, God is no tyrant, to give thee more than thy loade; and admit he ſtay long, yet be thou fully aſſu-

red he will come at length. *In thee doe I trust* (saith the *Psalmist*) *all the day* ; He knew that if hee came not in the Morning, hee would come at Noone ; if hee came not at Noone, hee would come at Night ; At one houre of the day or other hee will deliver me: and then as the Calme is greater after the Tempest then it was before ; so my *joy* shall be sweeter afterwards then it was before ; The remembrance of *Babylon* wil make us sing more *joyfull* in *Sion*. If then I find the Lords dealing with mee to transcend my thoughts, my faith shall be above my reason, and thinke, he will worke good out of it, though I yet conceive not how.

Chap. 14.

That it increaseth their joy and thankefulnesse.

11 BEcause our manifold sufferings and Gods often delivering us, doth increase our joy and thankfulnesse, yea make after-blessings more sweet ; By this we have new Songes put into our mouthes, and new

occasions offered to praise the Author of our deliverance. *When the Lord brought againe the Captivity of Sion* (saith *David* in the person of *Israel*) *wee were like them that dreame,* meaning, the happinesse seemed too good to be true) *Then was our mouthes filled with laughter,* (saith he) *and our tongues with joy, The Lord hath done great things for us whereof we rejoyce, Psal.* 126. 1, 2, 3, 4. And how could their case bee otherwise, when in that miserable exigent, *Exod.* 14. they saw the *Pillar* remove behind them, and the Sea remove before them, they looking for nothing but death? *Is any one afflicted?* I may say unto him as that harbinger answered a Noble man complaining that he was lodged in so homely a roome; you will take pleasure in it when you are out of it; For the more greivous our exigent, the more glorious our advancement, *A desire accomplished delighteth the soule, Prov.* 13. 19. Wee reade how that lamentable and sad decree of *Ahasuerus* through the goodnesse of God was an occasion exceedingly to increase the *Iewes joy* and thankfulnesse, insomuch that (as the Text sayth) *the dayes that were appointed for their death and ruine were turned into dayes of feasting and joy, and wherein they sent presents*

every

*every man to his neighbour, and guifts to the poore, Ester.*9.17.22,*to* 28. And this *joy* and *thankefulnesse* was so lasting, that the *Iewes* cease not to celebrate the same to this day. Gods dealing with us is often harsh in the beginning, hard in the proceeding, but the cōclusion is alwayes comfortable. The *joy* of *Peter*, and the rest of the Church was greater after he was delivered out of Prison by the *Angell*, *Act*. 12. And the *joy* of *Judith* and the rest of *Bethulia* when she returned with *Holofernes* head, then if they never had been in distresse, *Judith* 13. The Lord deprives us of good things for a time, because they never appeare in their full beauty, till they turne their backs and be going away. Againe he defers his ayde on purpose to increase our desires before it comes, and our *joy* when it is come, to inflame our desires, for things easily come by, are little set by; to increase our *joy* for that which hath been long detayned, is at last more sweetly obtained; but suddenly gotten, suddenly forgotten. *Abrahams* Child at seventy yeares was more welcome then if he had beene given at thirty. And the same *Isaac* had not been so precious to him if he had not been as miraculously restored as given, his recovery from death made him more acceptable: The

benefit

benefit that comes soone and with ease is easily contemned, long and eager pursuite endeeres any favour: *The Wise men rejoyced exceedingly to find the Starre; The Woman to find her peece of silver; The Virgin Mary to find her and our* IESUS: CHRIST alwaies returnes with increase of *joy*; yea the LORD keepes us fasting on purpose, that our tryall may be perfect, our deliverance wellcome, our recompence glorious. Yea the delivering of some, increaseth the *joy* of others, and causeth them to praise God for, and rejoyce in their behalfe that are delivered, *Acts* 12. 14. We never know the worth of a benefit so well as by the want of it, want teacheth us the worth of things most truly. O how sweet a thing is peace to them that have been long troubled with wars and tedious contentions? How sweet is liberty to one that hath beene long immured within a case of walls? How deere a Iewell is health to him that tumbles in distempered bloud? Let a man but fast a meale or two, oh how sweet is browne bread, though it would not down before? Yea when *Darius* in a flight had drunk puddle water, polluted with dead Carkasses, he confest never to have drunke any thing more pleasant; the reason was, he

alwaies

alwaies before used to drinke ere hee was athirst. We are never so glad of our freinds company, as when he returnes after long absence, or a tedious voyage. The nights darkenesse maketh the light of the Sunne more desirable; a Calme is best welcome after a Tempest: Good things then appeare of most worth, when they are knowne in their wants; When we have lost those invaluable comforts which we cannot well be without, the minde hath time to recount their severall worths; and the worthes of blessings appeare not untill they are vanisht; When we would have some Fiers flame the more, we sprinkle water upon them; Even so when the LORD would increase our *joy* and *thankefulnesse*, Hee allayeth it with the teares of affliction, misery sweetneth *joy*, yea the sorrowes of this life shall (like a darke vaile) give a lustre to the glory of the next, when the LORD shall turne this water of our earthly afflictions into that wine of gladnesse, wherewith our soules shall bee satiate for ever. We deceive our selves to thinke on earth continued *joyes* would please; Plenty of the choycest dainties is no daynty. Nothing would be more tedious then to be glutted with perpetuall Iollities; Were the body

body tied to one dish alwaies, though of the most exquisite delicate that it could make choice of ; yet after a small time it would complaine of loathing and saciety, and so would the soule if it did ever epicu e it selfe in *joyes*, I know not which is the more useful; *Joy* I may choose for pleasure; but Adversities are the best for profit; I should without them want much of the *joy* I have. Well then, art thou vexed, persecuted, and afflicted by some cruell and malicious *Saul*? and is it grievous to thee for the present? Why, that which hath been hard to suffer is sweet to remember, at last our Songes shall bee lowder then our Cryes.

Chap. 15.

How it increaseth their spirituall wisedome.

12 Our sufferings make us teachable and increase in us spirituall wisedome. He delivereth the poore in his affliction, and openeth their eare in trouble, *Iob* 36. 15. And againe, *He openeth the eares of men even by their corrections*, *Iob* 33. 16. We are

are best instructed when we are most afflicted; *Pauls* blindnesse tooke away his blindnesse, and made him see more into the way of life; then could all his learning at the feet of *Gamaliel*. And what saith *Naaman* upon the clensing of his Leprosie? *Now I know there is no God in all the earth but in Israel.* O happy *Syrian* that was at once cured of his Leprosie and his misprision of God. The Prodigall sonne regarded not his Fathers admonition so long as he injoyed prosperity; That which makes the body smart, makes the soule wise. *Algerius* the Martyr could say out of experience, He found more light in the dungeon, then without in all the world: Yea, what will not affliction teach us, when even the savagest Beasts are made quiet and docible with abating their food, and rest, or by adding of stripes? Even as the Clay with water, and the Iron with fire, are made pliable and apt to receive impression from the workman; Even so when wee are soaked in the flouds of sorrow, and softned in the fire of affliction, we are aptest to receive the impression of Gods Law into our hearts, when hee speakes unto us by his Ministers; If the Lord breakes us in peeces with the Plow of his Iustice, then let the Seedsmen (his Ministers) sowe

sowe the seed of his Word, we shall receive it through the furrowes of our eares into the ground of our hearts, and grow up in wisdome and saving knowledge; yea the soule waxeth, as the body wayneth, and is wisest to prescribe when the bones and sinnewes are weakest to execute: neither do we hereby become wise for our owne soules good only, but affliction makes us wise and able to doe others good also that are in any the like affliction. *Blessed be God* (saith Saint *Paul*) *which comforteth us in all our afflictions, that we may be able to comfort them which are in any affliction, by the comfort wherewith we our selves are comforted of God 2 Cor. 1. 4.* Yea the whole Church, and every particular member thereof have their wisdome and knowledge improved even by their greatest enemies. If *Arius & Sabellius* had not vexed the Church, the deepe mysteries of the *Trinity* had not beene so accurately cleered by the Catholike Doctors. Subtill arguments well answered, breed a cleere conclusion; heresie makes men sharpen their wits the better to confute it; as Worme-wood though it be bitter to the taste, yet it is good to cleere the eyes: yea further, the very stormes of persecution make us look to our tackling, patience; and to our Anchor, Hope;

Hope; and to our Helme, Faith; and to our Card, the Word of God; and to our Captaine, Christ: whereas security, like a calme, makes us forget both our danger and deliverer. Experience is the best informer, which makes *Martin Luther* say, When all is done, tribulation is the plainest and most sincere divinity. And another most emphatically, That Prayer, Reading, Meditation, and temptations, make a Divine. So that to bee altogether exempt from misery, is a most miserable thing.

Chap. 16.

How it increaseth their patience.

13 BEcause the malice of our enemies makes for the increase of our patience, *We rejoyce in tribulation*, saith *Paul*, *knowing that tribulation bringeth forth patience*, Rom. 5.3. *My brethren*, saith S. *Iames*, *count it exceeding joy when ye fall into divers temptations, knowing that the triall of your faith bringeth forth patience*, *Iames* 1.2,3. Thus the malice of our enemies doth both

prove

prove and improve our patience: ſee it exemplified in *Iob* and *David*, whoſe practiſe doth moſt excellently confirme this point; you know *Iob* was not ſo miſerable in his afflictions, as happy in his patience, *Iob* 31.35,36,37. And *David* after he had been ſo many yeeres trained up in the Schoole of Affliction, and exercised with continuall ſufferings from innumerable enemies of al ſorts, became a wonder of patience to all ſucceeding Ages: as take but notice of his cariage towards *Shimei*, and you will ſay ſo; when this his impotent Subject curſed and caſt ſtones at him and all his Men of war, called him Murderer, wicked man, &c. he was ſo far from revenging it, when he might ſo eaſily, or ſuffering others, that you ſhall heare him make that an argument of his patience which was the exerciſe of it, *Behold, my ſonne* (ſaith he) *which came forth of my bowels ſeeketh my life; how much more now may this Benjamite do it*, 2 *Sam.* 16.11. The wickedneſſe of an *Abſolon* may rob his Father of comfort, but ſhall helpe to adde to his Fathers goodneſſe: It is the advantage of great croſſes, that they ſwallow up the leſſer. One mans ſin cannot be excuſed by anothers, the leſſer by the greater: if *Abſolon* be a Traitor, *Shimei* may not curſe and

rebell; but the passion conceived from the indignity of a stranger, may be abated by the harder measure of our owne. A weake heart faints with every addition of succeeding trouble, the strong recollects it selfe, and is grown so skilful that it beares off one mischiefe with another: as in the Fable, "when the new "and old Cart went together, the new made "a creaking noise under the loade, and won-"dred at the silence of the old, which answe-"red, I am accustomed to these burdens, there-"fore beare them, and am quiet. So, what a degree of patience have some men attained unto? What a load of injuries can some Christians digest, that have beene frequent in sufferings, and long exercised in the Schoole of Affliction? Not that they beare them out of basenesse or cowardlinesse because they dare not revenge, but out of Christian fortitude because they may not; they have so conquered themselves that wrongs cannot conquer them. Nay we reade of some *Ethnicks* that could say this of themselves. When *Alcibiades* told *Socrates* that he could not suffer the frowardnesse and scolding of *Zantippe* as he did, *Socrates* answered, but I can, for I am accustomed to it. And we reade, that *Aristides* after his exile, did not so much as note

them

them that were the cause of his banishment, though he were now advanced above them. Yea *Diogenes*, rather than want exercise for his patience, would crave almes of dead mens statues; for being demanded why he did so, he answered, That I may learne to take denials from others the more patiently. Now if we can therefore suffer because we have suffered, we have well profited by our afflictions, otherwise not; to shew that there is nothing so hard and difficult but may be attained to by use and custome: give me leave to cleere it by some familiar instances. We know the custome of any hardship (whether it be labour, cold, or the like) makes it easie and familiar: you shall have a common Labourer worke all day, like a Horse, without once sweating or being weary. Let a Scholler or Gentleman but dig one quarter of an houre, you must give him leave to take breath all the day after. The face that is ever open, yea, the eye that is twice as much open as shut, is able perpetually to endure the coldest wind can blow, when as the rest of the parts would complaine of the least blast that is cold. Let him that is next neighbour to the Belfrey tell me, whether ringing doth so molest his silent sleepe now, as formerly. Yea, the fall of the River

River *Nilus* which makes a new commer stop his eares, to the naturall inhabitants is not so much as heard. At *Milton* neere *Sittingborne* in *Kent*, is (or lately was) one *William Allen* a Taylor, that eats betweene 30. and forty graines of *Opium* every day, the tythe whereof would kill him that is not accustomed thereunto, neither can he sleepe (no not live) without it; he began but with one graine, and so increased the quantity as the operation and quality of it decreased. If any question the truth of this, they need but repaire to the signe of the Rose in *Bucklers Bury* and be satisfied: but this is nothing, for you have slaves in the *Turkish Gallies*, that will eat neere an Ounce at a time as if it were bread. Neither, in my judgement, is it lesse rare for men to drink a Pottle or a Gallon of the richest old Canary every day, as is usuall with some of our Sack-drinkers and Good-fellowes, without the least inflammation; it hath no other operation in them then a cup of Six hath with me, or hath had with them *in diebus illis*.

To conclude, as that Maide which *Plinie* speakes of, by an accustomary picking Spiders off the Wall and eating them, digested them into nourishment: And as *Mithridates* by his accustomed

accustomed eating of poyson, made his body unpoisonable. So the godly, notwithstanding they are by nature as a wilde Asse Colt, as *Zophar* speakes, *Iob* 11.12. Yet by their frequent and accustomary suffering of injuries these wilde Asses are made tame, & the ablest to carry burthens of any creature: yea, though they were once as fierce and cruell as Wolves, Leopards, Lions, & Beares, and as mischievous as Aspes, and Cockatrices; yet Christ will so change their natures, partly by his word, and partly by his rod of affliction, that they shall now be as apt to suffer evill as they have been to offer it: What else meanes the Prophet, when he tels us that the Wolfe shall dwell with the Lambe, and the Leopard with the Kid, and the Lion with the Calfe, so that a little childe shall leade them; that the Cow and the Beare, and the Lion and the Bullock, shall eat straw together; that the sucking childe shall play upon the hole of the Aspe, and the wained child shall put his hand upon the Cockatrice hole, *Isay* 11.6. and so forward. And so you see that according to the ancient proverbiall speech, Vse makes perfectnesse; and that custome is not unfitly called a second nature. Wouldest thou then attaine to an unconquerable patience, and be able to undergoe

undergoe great trialls hereafter, accustome thy selfe to a silent suffering of thy present and smaller griefes, tongue provocations and the like. If with *Milo* thou shalt but take up a Calfe, some small crosse, and injoyne thy selfe to carry the like every day a little, in processe of time thou shalt be able to carry an Oxe, the strongest and biggest affliction can come.

Chap. 17.

Reasons of Patience.

That the godly are patient in suffering of wrongs, because innocent.

NOw that some may be perswaded to make this use of their sufferings, and that we may also put to silence the ignorance of others (foolish men who are mistaken in judging of this matter, supposing it a base thing to suffer injuries unrevenged) see the Reasons which deservedly makes *Gods* children so patiently to suffer wrongs that the men of the world never dreame of: And how through the study of vertue and

Christian prudence, they make the servile passions of their minds (feare and anger) subject to the more worthy faculties of their soules, reason and understanding.

We beare their reproaches and persecutions patiently.

Either in regard of
- Our selves.
- Our Enemies.
- Our Selves and our Enemies.
- Our Enemies and Others.
- GOD.
- CHRIST, and the *Saints*.

In regard of our selves. Because
1. We are innocent.
2. It is more laudible to forgive then to revenge.
3. Suffering is the only way to prevent suffering.
4. Our sins have deserv'd it, and a farre greater affliction.
5. Our sufferings are counterpoysed and made sweet, with more than answerable blessings.
6. Our patience brings a reward with it.

First, they beare the slanders and reproches of wicked men patiently, for that they are

falſe

false and so appertaine not unto them. *Socra-tes* being railed upon, and called by one all to naught, took no notice of it, and being demanded a reason of his patience, said, it concernes me not, for I am no such man. *Diogenes* was wont to say when the people mockt him, They deride me, yet I am not derided, I am not the man they take me for. This reason is of more force from the mouth of an innocent Christian. If a rich man be called poore, or a sound Christian, hypocrite, hee slights it, he laughs at it, because he knoweth the same to be false, and that his Accuser is mistaken; whereas if a Beggar be called, bankrupt, or a dissembler, hypocrite, hee will winch, and kick, and bee most grievously offended at it. *Marius* was never offended with any report that went of him, because if it were true it would sound to his praise; if false, his life and manners should prove it contrary. And indeed, the best confutation of their slanders, is not by our great words, but by our good workes. *Sophocles* being accused by his owne children, That hee grew Dotard, and spent their patrimonies idely, when he was summoned did not personally appeare before the Magistrates, but sent one of his new Tragedies to their perusall, which being read, made

 them

them confesse, This is not the worke of a man that dotes. So against all clamours and swelling opprobries, set but thine innocency and good life; thou needest doe no more. That body which is in good health, is strong, and able to beare the great stormes and bitter cold of Winter, and likewise the excessive and intemperate heat of the Summer: but with a crazie and distempered body it is far otherwise. Even so, a sound heart and cleare conscience will abide all trialls; in prosperity it will not be lifted up, in adversity it will not be utterly cast downe: whereas the corrupt heart and festred conscience, can indure nothing; even a word if it be pleasing puffes him up with pride; if not, it swels him with passion: no greater signe of innocency when we are accused then mildnesse: as we see in *Ioseph*, who being both accused and committed for forcing of his Mistresse, answered just nothing we reade of, *Gen.* 39, 17, 18. And *Susanna*, who being accused by the two Elders of an hainous crime (which they alone were guilty of) never contended by laying the fault upon them, but appeales unto God whether she were innocent or no. The History of *Susanna*, *Vers.* 42, 43. And *Hanna*, whose reply to *Ely*, when he falsely accused her of drunkennesse,

drunkennesse was no other, but *Nay my Lord count not thy Handmaid for a wicked woman*, 1 *Sam.* 1. 15, 16. Neither is there a greater Symptome of guiltinesse, than our breaking into choller, and being exasperated when we have any thing laid to our charge, witnesse *Cain*, *Gen.* 49. That *Hebrew* which struck his fellow, *Exod.* 2. 13. 14. *Saul*, 1 *Sam.* 20. 32, 33. *Abner*, 2 *Sam.* 3. 8. *Ieroboam*, 1 *King.* 13. 4. *Ahab*, 1 *Kings* 22. 27. *Amazia*, 2 *Chron.* 25. 16. *Vzziah.* 2 *Chron.* 26 19. *Herod* the *Tetrarch*, *Luke* 3. 19. 20. The men of *Nazareth*, *Luke* 4. 28, 29. The *Pharisees*, *Iohn* 8. 47. 48. And the *High Priest* and *Scribes*, *Luke* 20, 19, 20. And this is one reason why the former are compared to Sheep and Lambes (Emblemes of innocency) which being harmed will not once bleate, and the latter unto Swine, which will roare and cry if they be but toucht. But to leave these Swine and returne to the men we were speaking of.

A good conscience is not put out of countenance with the false accusations of slanderous tongues: it throweth them off, as Saint *Paul* did the *Viper*, unhurt. Innocence and patience are two Bucklers sufficient to repulse and abate the violence of any such

charge; the breast-plate of righteousnesse, the brazen wall of a good conscience feareth no such Canons. The Conscionable being railed upon, and reviled by a foule mouth, may reply as once a Steward to his passionate Lord, when he called him Knave, &c. Your Honour may speake as you please, but I beleeve not a word that you say, for I know my my selfe an honest man. Yea, suppose we are circled round with reproaches, our consciences knowing us innocent, like a constant friend, takes us by the hand and cheeres us against all our miseries. A just man, saith *Chrysostome*, is impregnable, and cannot be overcome, take away his wealth, his good parts cannot be taken from him, and his treasure is above; cast him into prison and bonds, he doth the more freely enjoy the presence of his *God*; banish him his Countrey, he hath his conversation in Heaven, kill his body, it shall rise againe: so he fights with a shadow that contends with an upright man.

Wherefore, let all who suffer in their good names, if conscious and guilty of an enemies imputations, repent and amend; if otherwise, contemne them, owne them not so much as once to take notice thereof; yea, seeing God esteemes men as they are, and not as they

they have beene; although formerly thou hast beene culpable, yet now thou mayest answer for thy selfe as *Paul* did for *Onesimus*, *Though in time past I was unprofitable, yet now am I profitable*: and oppose to them that sweet and divine sentence of sweet and holy *Bernard*, Tell me not Sathan what I have beene, but what I am and will be. Or that of *Beza* in the like case, Whatsoever I was, I am now in *Christ* a New Creature, & that is it which troubles thee, I might have so continued long enough ere thou wouldest have vexed at it, but now I see thou dost envie me the grace of my Saviour. Or that Apothegme of *Diogenes* to a base fellow, that told him he had once beene a forger of money, whose answer was, 'Tis true, such as thou art now; I was once, but such as I am now thou wilt never be. Yea, thou maist say, by how much more I have formerly sinned, by so much more is Gods power and goodnesse now magnified. As S. *Augustine* hearing the *Donatists* revile him for the former wickednesse of his youth, answered, The more desperate my disease was, so much the more I admire the Physitian: Yea, thou maist yet straine it a peg higher, and say, the greater my sins were, the greater is my honour; as the Devils which *Mary Magdalen*

once had, are mentioned for her glory. Thus if we cannot avoid ill tongues, let our care be not to deserve them, and 'tis all one as if wee avoided them.

Chap. 18.

That it is more laudable to forgive, than revenge.

a BEcause it is more generous and laudable to forgive, than revenge: certainly in taking revenge a man is but even with his enemy, but in passing it over he is superiour to him, for it is a Princes part to pardon; yea quoth *Alexander*, There can be nothing more noble, than to do well to those that deserve evill. Princes use not to chide when Embassadours have offered them undecencies, but deny them audience; as if silence were the way royall to correct a wrong. And certainly he injoyes a brave composedness, that seats himselfe above the flight of the injurious claw.

Agathocles, *Antigonus*, and *Cæsar*, being great *Potentates*, were as *little* moved at vulgar

vulgar wrongs, as a Lion at the barking of Curres: and who so truly noble as he that can doe ill and will not? You'l confesse then 'tis Princely to disdaine a wrong; and is that all? No, forgivenesse saith *Seneca*, is a valiant kind of revenge: and none are so frequent in pardoning as the couragious. He that is modestly valiant, stirs not till he must needs, and then to purpose: who more valiant than *Ioshua?* and he held it the noblest victory to overcome evill with good: for the *Gibeonites* tooke not so much paines in comming to deceive him, as he in going to deliver them. And *Cicero* more commends *Cæsar* for overcomming his owne courage in pardoning *Marcellus*, than for the great victories hee had against his other enemies. Yea, a dominion over ones selfe, is greater than the Grand Signiory of *Turkie*. And indeed, for a man to overcome an enemy, and be overcome by his owne passions, is to conquer a petty Village with the losse of a large City. Yea, if the price or honour of the conquest is rated by the difficulty; then to suppresse anger in thy selfe, is to conquer with *Hercules* one of the Furies; To tame all passions is to leade *Cerberus* in chaines: and to indure afflictions and persecutions strongly and patiently, is with

Atlas, to beare the whole world on thy shoulders, as saith the Poet. Every Beast and Vermine can kill; it is true prowes and honour to give life, and preserve it. Yea, a Beast being snarl'd at by a Cur, will passe by as scorning to take notice thereof. I, but is it wisdome so to doe? Yes, none more wise than *Salomon*: and he is of opinion; *That it is the glory of a man to passe by an offence, Pro.* 19. 11. We fooles thinke it ignominy and cowardise to put up the lye without a stab; a wrong without a challenge: but *Salomon*, to whose wisdome all wise men will subscribe, was of another judgement. And *Pittacus* the Philosopher holds, That pardon is better than revenge, inasmuch as the one is proper to the spirit, the other to a cruell Beast. How *Socrates* whom the Oracle of *Apollo* pronounced the wisest man alive, and all the rest of Philosophers approved of it, both by judgement and practice; We shall have occasion to relate in the reasons ensuing. No truer note of a wise man than this; he so loves as if he were to bee an enemy, and so hates as if he were to love againe; as with fire, the light stuffe and rubbish kindles sooner than the solid and more compact; so anger doth sooner inflame a foole than a man composed in his resolutions. This

the Holy Ghoſt witneſſeth, *Eccleſ. 7. 9. Bee not thou of a haſty ſpirit to be angry: for anger reſteth in the boſome of fooles.* Some have no patience to beare bitter ſcoffes: their noſes are too tender to indure this ſtrong and bitter Wormewood of the braine. Others againe like tyled houſes, can admit a falling ſparke unwarmed; it may be coales of Juniper without any danger of burning. Now what makes the difference? the one hath a good head-peece and is more ſolid, the other are covered with ſuch light drie ſtraw that with the leaſt touch they will kindle and flame about your troubled eares: and when the houſe is on fire, it's no diſputing with how ſmall a matter it came. I confeſſe I finde ſome wiſe men extremely paſſionate by nature, as there is no generall rule but admits of ſome exceptions: and theſe as they are more taken with a joy, ſo they taſte a diſcontent more heavily. And others againe none of the wiſeſt, who are free from being affected: and as they never joy exceſſively, ſo they never ſorrow inordinately but have together leſſe mirth and leſſe mourning, like patient Gameſters winning and loſing are all one. But for the moſt part it is otherwiſe. Yea, impatience is the Couſin German to frenzie. How oft have we heard men

that have beene displeased with others teare the name of their Maker in peeces?

And lastly, this of all others is the most divine and Christianlike revenge, witnesse our Saviour Christ, who even then triumphed over his enemies, when most they seemed to triumph over him, *Col.* 2. 15. And the Martyrs who are said by the Holy Ghost to overcome the great Dragon, that old Serpent called the Devill and Sathan, in that they loved not their lives unto the death, *Revel.* 12. 11. And holy *David*, who when he had *Saul* at his mercy, instead of cutting off his head, as his servants perswaded him, only cut off the Lap of his Garment, and after, thought that too much also. And at another time when the Lord had closed him into his hands, finding him asleep in the Fort, instead of taking away his life, as *Abishai* councelled him, he tooke away his Speare, and instead of taking away his blood from his heart, he takes a pot of water from his head. That this kinde of revenge for a man to finde his enemy at an advantage, and let him depart free, is generous and noble, beyond the capacity of an ordinary man; you may heare *Saul* himselfe confesse, 1 *Sam.* 24. 17. to 23. Againe, when the King of *Syria* sent a mighty Host to take *Elisha*,

and

and the Lord had smote them all with blindnesse, and shut them into *Samaria*, what doth the Prophet? Slay them? no. Indeed the King of Israel would faine have had it so, his fingers itcht to be doing: but *Elisha* commanded bread and water to be set before them, that they might eat and drink, and go to their Master, 2 *King*. 6. 22.

So we see the cudgell is not of use, when the Beast but only barkes: nay, tell me, how wouldst thou endure wounds for thy Saviour, that canst not indure words for him? if when a man reviles thee thou art impatient, how wouldst thou afford thy ashes to *Christ*, and write patience with thine owne blood.

Chap. 19.

That suffering is the only way to prevent suffering.

3. BEcause suffering is the only way to prevent suffering. Revenge being one of those remedies which (not seldome) proves more grievous than the disease it selfe: When once *Zantippe* the Wife of *Socrates*,

in the open street pluckt his cloake from his back; some of his acquaintance counselled him to strike her: Yea (quoth he) you say well, that while we are brawling and fighting together, every one of you may clap us on the backe and cry, hoe, well said, to it *Socrates*: yea, well done *Zantippe*, the wisest of the twaine. When *Aristippus* was asked by one in dirision, where the great high friendship was become that formerly had bin betweene him and *Estines*? he answers, it is asleep, but I will goe and awake it, and did so, least their enemies should make it a matter of rejoycing. When *Philip of Macedon* was told that the *Grecians* spake evill words of him, notwithstanding hee did them much good, and was withall counselled to chastise them; he answers, Your counsell is not good; for if they now speake evill of us having done them goodonely, what would they then if we should do them any harme? And at another time being counselled eithet to banish or put to death one who had slandered him; hee would doe neither of both, saying, It was not a sufficient cause to condemne him, and for banishing, it was better not to let him stir out of *Macedonia* where all men knew that hee lyed, then to send him among strangers, who

not

not knowing him, might admit his ſlanders for truth. And this made *Chryſippus* when one complained to him that his friend had reproached him privately, Anſwer: Ah, but chide him not, for then he will doe as much in publike. Neglect will ſooner kill an injurie than revenge. Theſe tongue-Squibs or crackers of the braine will dye alone if we revive them not: the beſt way to have them forgotten by others, is firſt to forget them our ſelves. Yea, to contemne an enemie, is better than either to feare him or anſwer him. When the Paſſenger gallops by, as if his feare made him ſpeedy, the Cur followes him with open mouth and ſwiftneſſe; let him turne to the brawling Cur and he will be more fierce; but let him ride by in a confident neglect, and the Dog will never ſtir at him, or at leaſt wil ſoon give over and be quiet. To vex other men is but to tutor them how they ſhould againe vex us. When two friends fall out, if one bee not the wiſer, they turne love into anger and paſſion, paſſion into evill words, words into blowes, and when they are fighting, a third adverſary hath a faire advantage to inſult over them both. As have you not ſometimes ſeene two Neighbours like, two Cocks of the Game peck out one anothers eyes to make the

Lawyers sport; it may be kill them. As while *Iudah* was hot against *Israel*, and *Israel* hot against *Judah*, the King of *Syria* smote them both; at least Sathan that commen and arch-enemy will have us at advantage. For as man delighteth when two Dogs, or two Cocks are a fighting, to incourage them and prick them forward to the combate. Even so doth Sathan deale with us; controversies like a paire of Cudgels are throwne in by the Devill, and taken up by male-contents, who baste one another while he stands by and laughs. Yea, as the Master of the Pit oft sets two Cocks to fight together unto the death of them both; and then after mutuall conquest suppeth perchance with the fighters bodies. Even so, saith *Gregory* doth the Devill deale with men. He is an enemy that watcheth his time, and while wee wound one another, hee wounds and wins all our soules. Thus like the Frog and the Mouse in the Fable, while men fight eagerly for a toy, the Kite comes, that Prince and chiefe Fowle that ruleth in the Aire, and snatcheth away both these great warriers; or like two Emmets in the Mole-hill of this earth, wee fight for the mastery, in meane while comes the Robin-red-breast and picks both up, and so devours them. But on the

other

other side, by gentlenesse wee may as much pleasure our selves. It is said of *Aristides* when he perceived the open scandall which was like to arise by reason of the contention sprung up betweene him and *Themistocles*, that hee besought him mildely after this manner; Sir, we both are no meane men in this Commonwealth; our dissention will prove no small offence unto others, nor disparagement to our selves; wherefore good *Themistocles* let us be at one againe; and if we will needs strive, let us strive who shall excell other in vertue and love. And wee reade of *Euclides*, that when his Brother (in a variance betweene them) said, I would I might dye if I be not revenged of thee; he answered againe, nay let me dye for it, if I perswade thee not otherwise before I have done: by which one word he presently so wonne his brothers heart, that he changed his minde, and they parted friends. And this was *Davids* way of overcomming, 1 *Sam*.24. He whose Harp had wont to quiet *Sauls* frenzie, now by his kindnesse doth calme his fury, so that now he sheds teares instead of blood: here was a victory gotten and no blow stricken. The King of *Israel* set bread and water before the host of the King of *Syria*, when he might have slaine them, 2. *Kin*.6.23.

What

What did he loose by it, or had he cause to repent himselfe? No: he did thereby so prevent succeeding quarrels, that as the Text saith, The bands of *Aram* came no more into the Land of *Israel*; so every wise Christian will doe good to them that doe hurt to him; yea, blesse and pray for them that curse him, as our Saviour adviseth: neither is he a foole in it, for if grace comes (and nothing will procure it sooner than prayers and good examples) though before they were evill enemies; now they shall neither be evill nor enemies. It was a witty answer of *Socrates*, who replied when one askt him, why he tooke such a mans bitter railing so patiently; It is enough for one to be angry at a time. For if a wise man contend with a foolish man, saith *Salomon*, whether he be angry or laugh, there is no rest, *Pro*, 29. 9. Whereas gentle speech appeaseth wrath, and patience bridleth the secret pratlings of mockers, and blunteth the points of their reproach. Rage is not engendred but by the concurrence of cholers, which are easily produced one of another, and borne at an instant. When the stone and the steele meets, the issue ingendred from thence is fire: whereas the Sword of anger being strucke upon the soft pillow of a mild spirit, is broken. The shot

of

of the Cannon hurts not wooll and such like yeelding things, but that which is hard, stubborne and resisting. He is fuller of passion than reason, that will flame at every vaine tongues puffe. A man that studies revenge keepes his owne wounds greene and open, which otherwise would heale and do well. Anger to the soule is like a coale on the flesh or garment; cast it off suddenly it doth little harme, but let it lye, it frets deepe. Wherefore saith one, their malice shall sooner cease than my unchanged patience. A small injury shall go as it comes, a great injury may dine or sup with me, but none at all shall lodge with me; for why should I vex my selfe because another hath vexed me? That were to imitate the foole that would not come out of the pound, saying, they had put him in by Law, and he would come out againe by Law: or *Ahab*, who because he could not have his will on *Naboth*, would be revenged on himselfe. As the mad man teares his owne haire because he cannot come at his enemies: or little children, who one while forbeare their meat if you anger them; another time if you chance to take away but one of their Gugawes amongst many other toyes which they play withall, will throw away the rest, and then fall a pu-

ling

ling and crying out right. Or Dogs which set upon the stone that hath hurt them with such irefull teeth that they hurt themselves more than the thrower hurt them; and feele greater smart from themselves than from their enemy: which makes *Archelaus* say, it is a great evill, not to be able to suffer evill. And a worthy *Divine* of ours, I will rather suffer a thousand wrongs than offer one, I will suffer an hundred rather than returne one, I will suffer many ere I will complaine of one, and endeavour to right it by contending; for saith he, I have ever found, that to strive with my Superiour is furious, with my equals, doubtfull, with my inferiour, sordid and base, with any full of unquietnesse. *Satyrus*, knowing himselfe cholerick, and in that whirry of minde apt to transgresse, when he but suspected ill language from any, he would stop his eares with wax, lest the sense of it should cause his fierce blood to seeth in his distempered skin. And good reason; for the Emperour *Nerva*, by passionate anger got a Feaver that killed him. And the Emperour *Valentinianus* dyed by an eruption of blood through anger. And *Vincestaus* King of *Bohemia*, in his rage of choler against his Cup-bearer fel into a palsie that killed him. Againe, *Cæsar*, although he could

could moderate his passions having in that civill garboyle intercepted a packet of Letters written to *Pompey*, from his Favourites, brake them not open but burnt them immediately. And *Pompey* committed those Letters to the fire before he read them, wherein he expected to finde the cause of his griefe. All three upon wise and mature ground, that they might not play booty against themselves in furthering an enemies spite. And certainly if wee well consider it, we shal meet with vexations enough that we cannot avoid if we would never so faine. Aud yet some (as if they did delight to vex their owne soules) will be very inquisitive to know what such an one said of them in private: but had they as much wit as jealousie, they would argue thus with themselves; smal injuries I would either not know, or not minde, or knowing them I would not know the Author; for by this I may mend my selfe and never malice the person.

I might goe on and shew you that *Greece* and *Asia* were set on fire for an Apple. That not a few have suffered a sword in their bowels, because they would not suffer the lye in their throats. As how few of these *Salamãders* who are never well, but when they are in the fire of contention, are long lived? The Raven, the

the Elephant, and the Hart, which have no gall: (Patient Christians) one of them outlive many of the other. But two and twenty yards is enough for a peece.

Chap. 20.

That they beare injuries patiently, because their sins have deserved it, and a far greater affliction.

4 He suffers his enemies reproaches and persecutions patiently, because his sins have deserved it, and a far greater affliction. *David* felt the spight of his enemies, but acknowledgeth his sin to be the cause, 2 *Sam.* 16. 11. Yea, their revilings and persecutions happily bring to his remembrance, that himselfe before his conversion, hath likewise censured, reviled, or persecuted others. It may bee his naturall, spirituall, or politicall parents, in some kinde or other: as who can plead innocency herein? *Dion* of *Syracuse* being banished came to *Theodorus* Court a suppliant,

ſuppliant, where not preſently admitted hee turned to his companion with theſe words, I remember I did the like when I was in the like dignity. When thou receiveſt an injury, remember what injuries thou haſt offered: looke not to be exempt from the ſame wrongs which thou haſt done; for he that doth wrong may well receive it: we may well ſuffer patiently, when we know we ſuffer iuſtly. To look for good and to do bad, is againſt the law of Retaliation. Now if we make this uſe of our ſufferings, what more precious than the reproaches of an enemy? for thereby we ſhall ſooner and more plainely heare of our faults than by a friend; although neither in a good manner nor to a good end. We have great need (quoth *Diogenes*) of faithfull friends or ſharpe enemies. Every one hath uſe of a Monitor, but friends in this kind are ſo rare, that no wiſe man would willingly forgoe his enemy at any rate.

This being premiſed, namely that we endure nothing from our enemies, but that we have juſtly deſerved from God. Yea, that we are more beholding to our greateſt enemies touching the knowledge of our ſelves, than the beſt friend we have; how ſhould we not with *David* refuſe to revenge our ſelves in caſe any wicked *Shimei* raile,

curſe

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This being premised, namely that we endure nothing from our enemies, but that we have justly deserved from God. Yea, that we are more beholding to our greatest enemies touching the knowledge of our selves, than the best friend we have; how should we not with *David* refuse to revenge our selves in case any wicked *Shimei* raile, curse,

curse, or cast stones at us, have we never so much power and opportunity to doe it? Yea, admit some *Abishai* would doe it for us, how should we not say, let him alone, suffer him to curse, for the Lord hath bidden him, 2 *Sam.* 16. 11. It hath alwayes beene the manner of Gods people to look up from the stone to the hand which threw it, and from the effect to the cause. What saith *Joseph* to his envious brethren that sold him into *Ægypt*; yee sent not me hither, but *God*, *Gen.* 45. 8. And *Iob* being rob'd by the *Sabeans*, they being set on by Sathan, doth not say, the Devill took away, or the *Sabeans* tooke away, but the Lord hath taken away, *Iob.* 1. 21. And *David* speaking of his son *Absoloms* treason, I was dumbe and said nothing; why? because it was thy doing, *Psal.* 39. 9. And what thinke you was the reason our Saviour Christ held his peace and answered nothing, as the Text saith, but suffered his enemies, The Chiefe Priests, Scribes, and Pharisees, and Pilate, to revile him, and crucifie him; but to approve the equity and justice of God the Author thereof? for although it were blasphemy to say he was a sinner; yet taking upon him the sinnes of the whole world, he knew those sinnes had deserved as much, and therefore hee is silent, *Math.* 26.

*Mat.*26.62,63. Its true, other reasons are given; as that he answered nothing, because it was now his time to suffer, not to do; his worke was now to be crucified, and not to be dignified; or as another, he spake not a word to *Herod*, because *Herod* had taken away his voice in beheading *Iohn Baptist*: but this without doubt was the maine reason. Even in like manner it is with the truly gracious; they being wronged doe not suffer rage to transport them as it doth beasts, to set upon the stone or weapon that hath hurt them, but they look higher, even to God that occasioned it. Or if they be angry, they turne their malice from the person which punisheth them, to the sin by which and for which he came to have leave and power to punish them; and to themselves for committing such sinnes. It is not the punishment, but the cause of it makes them sorrowfull: and if in case they doe returne an answer, it is after the manner of *Epictetus*, who would not deny the sins his enemy taxed him with, but reproves his ignorance rather, in that being unacquainted with the infinity of his crimes, he layes only two or three to his charge; whereas indeed he was guilty of a Million: or according to *Philip* of *Macedon* his example, who would not pu-

nish *Nicanor*, although he openly spake evill of him, saying, when he heard thereof, I suppose *Nicanor* is a good man, it were better to search whether the fault be in us or no: so no sooner shall an holy mans enemy accuse him of hypocrisie, pride, passion, covetousnesse, &c. but he will goe to God, and accuse himselfe, and complaine, I am so indeed; yea, with *Paul*, I am the chiefe of all sinners, I am more vile than his tearmes can make me, and I much marvell my punishment is no greater than to heare a few ill and bitter words. And indeed one would thinke whatsoever is not paine nor sufferance, or admit it be paine and sufferance, so long as it is not a curse, but a crosse, may well be borne without grumbling. What said that Gentleman in *Athens* to his friends, when *Assuerus* came and tooke away halfe his Plate, as hee was at dinner with them, they admiring that he was not a whit moved thereat? I thank God, quoth he, that his Highnesse hath left me any thing. Yea, *Mauricius* that good Emperour, when he, his wife, and his five sons were taken, his wife and sons put to death, and himselfe waiting for the like fatall stroke, could conclude thus, Iust art thou, O Lord, in all thy wayes, and holy in all thy workes, as it is in the Psalmes. And

a Martyr, when he was burning at a stake; Welcome flames, my sin hath deserved more than here I can be able to suffer. And certainly they are angry with Heaven for justice, that are angry with them for injustice. Wherefore if thou hast beene heretofore so simple as to returne like for like, henceforward lay thy hand upon thy mouth, and say with *Job*, *Once have I spoken, but I will answer no more, yea, twice, but I will proceed no further*, *Iob* 40. 4.5. I will not so much consider how unjust man is that gives the wrong, as how just God is that guideth it. And this would be our meditation in all other cases, namely, to thinke whose hand strikes, whether by a Pluresie, or a Feaver, or a Sword, or what ever the Instrument be; and to conclude, the blow is Gods, whatsoever, or whomsoever is used as the weapon: yea, it comes not without our desert, for God is just; nor shall be without our profit, for God is mercifull. And he that doth not argue thus, comes short of the very Heathen. For *Socrates* could tell the *Athenians*, when they condemned him to dye, that they could doe nothing but what the gods permitted, and nature had before ordained. And in common reason, can a Clocke goe without a weight to move it, or a keeper to set it? no.

Chap. 21.

They are patient because their sufferings are counterpoysed and made sweet with more than answerable blessings.

5 HE beareth the crosse patiently, because it is counterpoysed and made sweet with more than answerable blessings. What saith *Iob? Shall we receive good at the hands of God, and not evill?* he was content to eat the crust with the crumme. Indeed his wife (like the wicked) would only have faire weather; all peace and plenty, no touch of trouble: but it is not so with the godly, who have learnt better things. Who will not suffer a few stripes from a father, by whom he receiveth so much good, even all that he hath? *Diogenes* would have no nay, but *Antisthenes* must entertaine him his Scholler, insomuch that *Antisthenes* to have him gone was forc't to cudgell him, yet all would not doe: he stirs not, but takes the blowes very patiently, saying, Vse me how you will, so I may be your Scholler and heare your daily discour-

ses,

ses I care not. Much more may a Christian say unto God, Let me injoy the sweet fruition of thy presence, speake thou peace unto my conscience, and say unto my soule, I am thy salvation, and then afflict me how thou pleasest, I am content, yea, very willing to beare it: for these are priviledges which make *Paul* happier in his chaine of Iron, than *Agrippa* in his chaine of Gold; and *Peter* more merry under stripes, than *Caiphas* upon the judgement-seat. Yea, if we well consider the commodity it brings, we shall rather wish for affliction, than be displeased when it comes, *Col.* 1.24. For it even bringeth with it the company of God himself, *I wil be with you in tribulation* saith God to the disconsolate soul, *Psal.* 91.15. When *Sidrack*, *Mishack*, and *Abednego* were cast into the fiery Fornace, there was presently a fourth came to beare them company, and that was God Himselfe, *Dan.* 3.23. to 27. Yea, *God* is not only with them to comfort them in all their tribulations, 2 *Cor.* 1.4. but in them: for at the same time when the Disciples were persecuted, they are said to be filled with joy, and with the Holy Ghost, *Acts* 13.52. And as our sufferings in Christ do abound, so our consolation also aboundeth through Christ, 2 *Cor.* 1.5.

And lastly he doth comfort us according to the dayes we are afflicted, and according to the yeares we have seene evill, *Psal.* 90.15. And if so, our sufferings require patience with thankfulnesse, as it fared with *Iob*. The Lord hath taken some comfort from us, but hath much more given unto us: therefore blessed be the name of the Lord. So Sathan and the World may take many things from us, as they did from *Iob*: but they can never take away God from us that gives all, and therefore blessed be the name of the Lord.

Besides we looke for a Crowne of glory, to succeed this wreath of Thornes: but if we are never tried in the field, never set foot to runne the race of patience, how can we looke for a Garland? Ten repulses did the *Israelites* suffer before they could get out of *Ægypt*, and twice ten more before they could get possession of the promised Land of *Canaan*. And as many did *David* indure before he was invested in the promised kingdome: many lets came before the Temple was re-edified.

All men would come to Heaven, but they doe not like the way; they like well of *Abrahams* bosome, but not of *Dives* doore. But God seeth it fit for us to taste of that cup of which his Son dranke so deepe, that we should

feele

feele alittle what sin is, & what his love was: that we may learne patience in adversity, as well as thankfulnesse in prosperity, while one scale is not always in depression, nor the other lifted ever high; while none is so miserable, but he shall heare of another that would change calamities with him.

Chap. 22.

That they are patient, because patience brings a reward with it.

6 BEcause patience in suffering brings a reward with it, in reason a man would forgive his enemy even for his owne sake, were there no other motive to perswade him: for to let passe many things of no small moment, as that if we forgive not, we can do no part of Gods worship that is pleasing to him: for we cannot pray aright, 1 *Tim.* 2. 8. We cannot communicate in the Sacrament, but wee make our selves guilty of Christs bloud, 1 *Cor.* 11. 27. *Matthew* 5. 24. We cannot be good hearers of the word, *James* 1. 21. and that it maketh a man captive to Sa-

tan, *Ephes*.4.26,27. and many the like: *If ye forgive men their trespasses* (saith our Saviour) *your heavenly Father will also forgive you; but if you forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses, Mat*.6.14,15. So he that will not be in charity shall never be in Heaven. And why should I doe my selfe a shrewd turne, because another would? Yea, when we pray to *God* to forgive us our trespasses, as we also forgive them that trespasse against us, and doe not resolve to forgive our brethren; wee doe in effect say: Lord condemne us, for we will be condemned: whereas he that doth good to his enemie, even in that act doth better to himselfe. It is a singular sacrifice to God, and well pleasing to him to do good against evill, and to succour our very enemy in his necessity. But we may perchance heape coles of fire upon the others head, *Rom*.12.20. though we must not doe it with an intent to make his reckoning more, but our reckoning lesse.

Againe, *Blessed is the man*, saith S. *James*, *that indureth temptation* (*viz*. with patience) *for when hee is tryed, hee shall receive the Crowne of life, James* 1.12. And this made *Moses* not only patient in his sufferings, but joyfull,

joyfull, esteeming the rebuke of Christ greater riches than all the treasures of *Ægypt*. For saith the Text, he had respect unto the recompence of the reward, *Heb*.11.26. And well it might; for whereas the highest degree of suffering is not worthy of the least and lowest degree of this glory, *Rom*.8.18. S. *Paul* witnesseth, *that our light affliction which is but for a moment* (if it be borne with patience) *causeth unto us a far most excellent and eternall weight of glory; while we looke not* on the *things that are seene, but on the things which are not seene*, 2 *Cor*.4.17,18. Where note the incomparablenesse and infinite difference betweene the work and the wages, light affliction receiving a weight of glory, and momentany afflictions eternall glory; answerable to the reward of the wicked, whose empty delights live and dye in a moment; but their insufferable punishment is interminable and endlesse: their pleasure is short, their paine everlasting; our paine is short, our joy eternall. What will not men undergoe, so their pay may be answerable? The old experienced Souldier feares not the raine and stormes above him, nor the numbers falling before him, nor the troupes of enemies against him, nor the shot of thundring Ordnance

about him, but lookes to the honourable reward promised him. When *Philip* asked *Democritus*, if he did not feare to lose his head, he answered, No: for (quoth he) if I dye, the *Athenians* will give me a life immortall; meaning, he should be statued in the treasury of eternall fame: if the immortality (as they thought) of their names, was such a strong reason to perswade them to patience, and all kinde of worthinesse; what should the immortality of the soule be to us? Alas, vertue were a poore thing, if fame only should be all the Garland that did crowne her: but the Christian knowes, that if every paine he suffers were a death, and every crosse an hell, he shall have amends enough. Why, said *Ambrose* on his death bed, we are happy in this, we serve a good Master, that will not suffer us to be losers. Which made the Martyrs such Lambes in suffering, that their persecutors were more weary with striking, than they with suffering. And many of them as willing to dye as dine. No matter (quoth one of them) what I suffer on earth, so I may be crowned in heaven. I care not, quoth another, what becommeth of this fraile Barke my flesh, so I have the passenger, my soule, safely conducted. And another,

If at night thou grant me Lazarus *boone,*
Let Dives *dogs lick all my sores at noone.*

And a valiant Souldier going about a Christian atchievement; my comfort is, though I lose my life for Christs sake, yet I shall not lose my labour, yea, I cannot indure enough to come to Heaven. Neither doe they think that God is bound to reward them any way for their sufferings; no, if he accepts me when I have given my body to be burned (saith the beleever) I may account it a mercy.

Thus hope refresheth a Christian, as much as misery depresseth him; it makes him defie all that men or devils can do, saying, take away my goods, my good name, my friends, my liberty, my life, and what else thou canst imagine; yet I am well enough, so long as thou canst not take away the reward of all, which is an hundred fold more even in this world, and in the world to come life everlasting, *Marke* 10.29, 30.

Now if this be so, how should we not with a great deale of comfort and security, passe through a sea of troubles, that we may come to that haven of eternall rest? How should we not cheare up one another, as *Iewell* did his friends in banishment, saying, This world will not last ever? And indeed we doe but stay

ſtay the tyde, as a fiſh left upon the ſands. *Ob*. I but in the meane time my ſufferings are intolerable, ſaith the fainting ſoule. Anſwer: *Sol*. It is no victory to conquer an eaſie and weake croſſe; theſe maine evils have crownes anſwerable to their difficulty, *Rev*. 7. 14. No low attempt a ſtar-like glory brings; but ſo long as the hardneſſe of the victory ſhal increaſe the glory of the triumph, indure it patiently, cheerefully.

2 Secondly, as patience in ſuffering brings an eternall reward with it in Heaven, ſo it procureth a reward here alſo: ſuffer him to curſe, ſaith *David* touching *Shemei*, (here was patience for a King to ſuffer his impotent ſubject, even in the heat of bloud and midſt of war to ſpeak ſwords, and caſt ſtones at his Soveraigne, and that with a purpoſe to increaſe the rebellion, and ſtrengthen the adverſe part) but marke his reaſon: *It may be the Lord will looke upon mine affliction, and do me good*: Why? *even for his curſing this day*, 2 *Sam*. 16. 12. And well might he expect it, for he knew this was Gods manner of dealing: as when he turned *Balaams* curſe into a bleſſing upon the children of *Iſrael*, *Num*. 23. And their malice who ſold *Ioſeph* to his great advantage. Indeed theſe *Shemeis* and *Balaams*

whoſe

whose hearts and tongues are so ready to curse and raile upon the people of God, are not seldome the very meanes to procure a contrary blessing unto them; so that if there were no offence to God in it, nor hurt to themselves, we might wish and call for their contempt, cruelty, and curses, for so many curses, so many blessings.

I could adde many examples to the former, as how the malice of *Haman* turned to the good of the *Iewes*: the malice of *Achitophel* to the good of *David*, when his counsell was turned by God into foolishnesse: the malice of the *Pharisees* to him that was borne blind, when *Christ* upon their casting him out of the Synagogue, admitted him into the Communion of Saints, *Iohn* 9.34. The malice of *Herod* to the Babes, whom he could never have pleasured so much with his kindnesse, as he did with his cruelty; for where his impiety did abound, there Christs pittie did superabound, translating them from their earthly mothers armes in this valley of teares, unto their heavenly Fathers bosome in his Kingdome of glory. But more pertinent to the matter in hand is that of *Aaron* and *Miriam* to *Moses*, when they murmured against him, *Num.* 12. where it is evident that God had never

never so much magnified him to them, but for their envie. And that of the *Arians* to *Paphnutius*, when they put out one of his eyes for withstanding their Heresie: whom *Constantine* the Emperour, even for that very cause, had in such reverence and estimation, that hee would often send for him to his Court, lovingly imbracing him, and greedily kissing the eye which had lost his owne sight, for maintaining that of the Catholike Doctrine: so that we cannot devise to pleasure Gods servants so much, as by despighting them.

And thus you see how patient suffering is rewarded both here and hereafter, according to that asseveration of our Saviour, *Verily I say unto you, there is no man that hath forsaken or suffered any thing for my sake and the Gospels, but he shall receive an hundred fold, now at this present, and in the world to come eternall life, Marke* 10.29,30. But admit patience should neither be rewarded here nor hereafter; yet it is a sufficient reward to it selfe: for hope and patience are two soveraigne and universall remedies for all diseases. Patience is a counterpoison or antipoison for all griefe. It is like the Tree which *Moses* cast into the waters, *Exod.* 15.25. for as that Tree made the waters sweet, so patience sweetens

affliction;

affliction; it is as Larde to the leane meat of adversity. The taste of goods or evils doth greatly depend on the opinion wee have of them, and contentation, like an old mans spectacles, makes those characters easie and familiar that otherwise would puzzle him shrewdly. Afflictions are as we use them; there is nothing grievous if the thought make it not so: even paine it selfe (saith the *Philosopher*) is in our power if not to be disanulled, yet at least to be diminish'd through patience; Patience is like a golden shield in the hand, to breake the stroke of every crosse, and save the heart though the body suffer. *A sound spirit*, saith *Salomon, will beare his infirmity*, *Prov.* 18. 14. Patience to the soule is as the lid to the eye; for as the lid being shut, when occasion requires, saves it exceedingly; so patience intervening betweene the soule and that which it suffers, saves the heart whole, and cheeres the body againe. And therefore, if you marke it, when you can passe by an offence, and take it patiently and quietly, you have a kinde of peace and joy in your heart, as if you had gotten a victory, and the more your patience is, still the lesse your paine is; for as a light burthen at the armes end weigheth heavier by much than a burden of treble weight, if

if it be borne on the ſhoulders which are made to beare; ſo if a man ſet patience to beare his croſſe, the weight is nothing to what it would be if that were wanting; wherefore, ſaith one, being unable to direct events, I governe my ſelfe, and if they apply not themſelves to me, I apply my ſelfe to them; if I cannot fling what I would, yet I will ſomewhat mend it, by playing the caſt as well as I can.

O that all implacable perſons who double their ſufferings through long ſtudy of revenge would learne this leſſon! then would they find that patience can no leſſe mitigate evils, than impatience exaſperates them. A profitable preſcription indeed (may ſome ſay) but of an hard execution! hard indeed to the capacity of a carnall conceipt, yea, altogether impoſſible to fleſh and bloud. If thou art only beholding to nature, and haſt nought but what thou broughteſt into the world with thee, well mayeſt thou envie at it, but thou canſt never imitate it; for to ſpeake the truth, faith and patience are two miracles in a Chriſtian. *Caſſianus* reporteth, that when a Martyr was tormented by the Infidels, and asked by way of reproach what miracle his CHRIST had done; he anſwered, he hath done what you now behold, inabled me ſo to beare your contumelies

contumelies, and undergoe all these tortures so patiently, that I am not once moved, and is not this a miracle worthy your taking notice of? Indeed what have we by our second birth, which is not miraculous in comparison of our natural condition? It was no lesse than a miracle for *Zacheus*, a man both rich and covetous, to give halfe his goods to the poore, and make restitution with the residue, and all this in his health. It was a great miracle that *Ioseph*, in the armes of his Mistrisse should not burne with lust. It is a great miracle for a man to forsake Houses and Lands, and all that a man hath, yea, to hate Father and Mother, and Wife and children, and his owne life to be Christs Disciple. It is a great miracle to rejoyce in tribulation and smile death in the face. It is a great miracle that of fierce and cruell Wolves, Beares, Lions, we should bee transformed into meeke Lambes, and harmelesse Doves: and all this by the foolishnesse of preaching Christ crucified. Indeed they were no miracles, if Nature could produce the like effects: but shee must not looke to stand in competition with grace. Saint *Paul* before his conversion, could doe as much as the proudest naturall man of you all; his words are, *If any other man thinketh*

thinketh that hee hath whereof hee might trust in the flesh, much more I, Phil. 3.4. Yet when he speaketh of patience and rejoycing in tribulation, he sheweth, That it was because the love of God was shed abroad in his heart by the Holy Ghost which was given unto him, *Rom.* 5.5. of himselfe he could doe nothing, though he were *able to do all things through Christ which strengthened him, Phil.* 4.13. Hast thou then a desire after this invincible patience? seeke first to have the love of God shed abroad in thy heart by the Holy Ghost. Wouldst thou have the love of God? Ask it of him by prayer; who saith, if any of you lacke in this kinde, let him *Aske of God that giveth to all men liberally, and upbraideth not, and it shall be given him, Iames* 1.5. Wouldst thou pray that thou mayst be heard, *Aske in faith and waver not, for he that wavereth is like a wave of the Sea, tost of the winds, and carried away, Verse* 6. Wouldst thou have faith? be diligent to heare the word preached, for *Faith comes by hearing, Rom.* 10. 17. Vnto him therefore that is able to doe exceeding abundantly above all that wee can ask or think, I commend thee.

Chap.

Chap. 23.

Because our enemies are ignorant.

2. Reasons in regard of our enemies are three, because:
1. They are ignorant.
2. They are rather to bee pitied, than maligned or reckoned of.
3. Their expectation may not be answered.

1 HE wel considers the ignorance of his enemies, who being carnall, fleshly, unregenerate, cannot discerne the spirituall objects at which they are offended. *Father forgive them* (saith our Saviour of his enemies) *for they know not what they doe*, *Luke* 23. 24. *Socrates* being perswaded to revenge himselfe of a fellow that kicked him, answered, if an Asse had kickt me, should I have set my wit to his, and kicke him againe; or if a Mastife had bitten mee, would you have me go to Law with him? And when it was told him another time, that such an one spake evill of him, hee replyed; alas the man hath not as yet learned to speake well; but I have learned to contemne what he speakes.

Diogenes

Diogenes being told that many despised him, answered; It is the wise mans portion to suffer of fooles. *Aristotle*, being told that a simple fellow railed on him, was not once moved, but said, let him beate me also being absent, I care not; we may well suffer their words, while God doth deliver us out of their hands: for if we go on in a silent constancy, say our eares be beaten, yet our hearts shall be free. And this heroicall resolution had Saint *Paul*, that chosen Vessell; *I passe very little to bee judged of you*; (meaning blind sensualists) *or of mans judgment; hee that judgeth me is the Lord*, 1 *Cor*. 4. 3, 4. *I regard not* (quoth *Plato*) *what every one saith, but what he saith, that seeth all things*. *Cato* was much ashamed if at any time he had committed any thing dishonest, but els, what was reproved by opinion onely, never troubled him; yea, when a foole struck him in the Bath, and after, being sorry for it, cryed him mercy, he would not come so neare revenge, as to acknowledge he had been wronged; Light injuries are made none by a not regarding. The ignorant multitude among the *Iewes*, said, that S. *Iohn* had *a Devill*, and that *Christ* was *a Glutton and a wine bibber*; But what saith he by way of answer; *Wisedome*

dome is justified of her Children, *Matth.* 11. 18, 19. For if the whole world doe contemne a generous Christian, he will even contemne that contempt, and not thinke it worthy a roome in his very thoughts, that common receptacle or place of entertainement. And indeed, he that lets loose his anger upon every occasion, is like him that lets go his Hawke upon every bayte. Besides, we may apprehend it a wrong, when it is none, if we take not heed: for those things passe many times for wrongs in our thoughts, which were never meant so by the heart of him that speaketh. Words doe sometimes fly from the tongue, that the heart did never hatch nor harbour; Wherefore, unlesse we have proofes that carry weight and conviction with them, let not our apprehension grow into a suspition of evill; else while we thinke to revenge an injury, we may begin one, and after that repent our misconceptions; And it is alwaies seen, that a good mans constructions are ever full of charity and favour; either this wrong was not done, or not with intent of wrong; or if that, upon misinformation; or if none of these, rashnesse the fault, or ignorance shall serve for an excuse. And indeed, in things that may have a double sense, it is good to

thinke the better was intended; for so shall we both keep our friends, and quietnesse.

Chap. 24.

Because they are rather to bee pittied than maligned, or reckoned of.

2 BEcause their adversaries are rather to be contemptuously pittied, than maligned or reckoned of; and that whether we regard their present, or future estate.

Concerning the present; If a man distracted (and so are wicked men touching spirituall things) do raile on us, wee are more sorry for him, than for our selves: let us doe the like in a case not unlike. When *Julian* in a mocke asked *Maris Bishop* of *Chalcedon*, why his Galilean god could not helpe him to his sight, he replyed, I am contentedly blind, that I may not see such a Tyrant as thou art. Anger alone, were it alone in them, is certainely a kind of basenesse and infirmity, as well appeares in the weaknesse of those Subjects in whom it raigneth, as Children, Women, Old folkes, sicke folkes, yea a soare disease

case of the mind. *Socrates*, bidding good speed to a dogged fellow, who in requitall of his kind salutation, returned him a base answer, the rest of his Company rayling on the fellow, were reprehended by *Socrates*, in this manner; *If any one* (quoth he) *should passe by us diseased in his body, or distracted in his minde, should wee therefore bee angry? or had wee not more cause to bee filled with joy and thankefulnesse, that we our selves are in better case?* What need we returne rayling for rayling? All the harme that a common Slanderer can doe us with his foule mouth, is to shame himselfe. What neede had *David* to loade himselfe with an unnecessary weapon? one sword can serve both his enemy and him: *Goliahs* owne weapon shall serve to behead the Master; so this mans owne tongue shall serve to accuse himselfe, and acquit thee. Yea, as *David* had *Goliah* to beare his sword for him; so thy very enemy shall carry for thee both Sword and Target, even sufficient for defence, as well as for offence.

Wherefore in these cases it hath beene usuall for Gods people, to behave themselves like dead Images, which though they be railed on and reviled by their enemies, yet *have eares,*

and

and heare not; mouthes, and ſpeak not; hands, and revenge not; *neither have they breath in their noſtrils*, to make reply, *Pſal.* 115.5,6, 7. If you will ſee it in an example, looke upon *David*; he was as deafe and dumbe at reproach, as any ſtock, or ſtone. *They that ſeek after my life* (ſaith he) *lay ſnares, and they that goe about to doe me evill, talke wicked things all the day* (ſure it was their vocation to backbite and ſlander) *but I was as deafe, & heard not; and as one dumbe, which doth not open his mouth. I was as a man that heareth not, and in whoſe mouth are no reproofes, Pſal.* 38.12,13. This *innocent Dove* was alſo as *wiſe* as a *Serpent*, in ſtopping his eares, and refuſing to heare the voice of theſe blaſphemous Inchanters, charmed they never ſo wiſely.

And as touching their future eſtate; *Fret not thy ſelfe* (ſaith *David*) *becauſe of the wicked men, neither be envious for the evill doers; for they ſhall ſoone bee cut downe like graſſe, and ſhall wither as the greene hearbe, Pſal.* 37. 1,2. This doth excellently appeare in that remarkable example of *Samaria*, beſieged by *Benhadad*, and his Hoſt, 2 *Kings* 7.6,7. And thus are they to bee contemned and pittied while they live; and when they dye.

3 After death, *the Lord knoweth how to deliver the godly out of temptation* (saith *Peter*) *& to reserve the unjust unto the day of judgement to be punished*, 2 *Peter* 2.9. Upon this consideration, when *Dionysius* the Tyrant had plotted the death of his Master *Plato*, and was defeated by *Platos* escape out of his Dominions; when the Tyrant desired him in writing not to speake evill of him, the Philosopher replied: That *he had not so much idle time as once to thinke of him, knowing there was a just God would one day call him to a reckoning*. The Moone lookes never the paler when Wolves houle against it; neither is she the slower in her motion, howbeit some Sheepherd or Lion may watch them a good turne.

4 And lastly, if we consider our owne future estate, we have no lesse cause to contemne their evill words; for it is not materiall to our well or ill being, what censures passe upon us; the tongues of the living availe nothing to the good or hurt of those that lye in their graves; they can neither diminish their joy, nor yet adde to their torment (if they find any,) there is no Common Law in the new Ierusalem; their truth will be received, though either plaintiffe or defendant speakes it. Nay,

suppose they should turne their words into blowes, and (instead of using their tongues) take up their swords and kill us, they shall rather pleasure than hurt us. When *John Baptist* was delivered from a double prison, of his owne, of *Herods*, and *placed in the glorious liberty of the Sonnes of God*, what did he lose by it? His head was taken off, that it might be crowned with glory; he had no ill bargaine of it, they did but hasten him to immortality: and the Churches daily prayer is, *Come Lord Iesus, come quickly.* Yea, what said blessed *Bradford*? *In Christs cause to suffer death, is the way to Heaven on horseback;* which hath made some even slight the sentence of death, and make nothing of it. It is recorded of one Martyr, that hearing the sentence of his condemnation read, wherein was exprest many severall tortures, of starving, killing, boyling, burning, and the like, which he should suffer; he turnes to the people, and with a smiling countenance sayes; And all this is but one death: and each Christian may say (of what kinde soever his sufferings be,) The sooner I get home, the sooner I shall be at ease.

Chap. 25.

That their expectation may not be answered.

3 BEcause he will not answer his enemies expectation; in which kind he is revenged of his enemy, even while he refuseth to revenge himselfe. For as there is no such griefe to a Iester or Iugler, as when he doth see that with all his jests, tricks, and fooleries, he cannot move mirth, nor change the countenances of them that see and heare him; so there can be no greater vexation to a wicked and malitious enemy, then to see thee no whit grieved nor moved at his malice against thee; but that thou dost so beare his injuries, as if they were none at all. Yea, he which makes the triall, shall finde that his enemy is more vexed with his silence, than if he should returne like for like.

Dion of *Alexandria* was wont to take this revenge of his enemies; amongst whom there was one, who perceiving that by injuring and reviling of him he could not move him to impatience, whereby he might have more scope

to raile; went and made away with himselfe, as *Brusonius* reports. And *Mountaine* tels us of a Citizen that having a Scould to his Wife, would play on his Drum when shee brawled, and rather seeme to be pleased with it, than angry; and this for the present did so mad her, that she was more vexed with her selfe, than with him: but when she saw how it succeeded, and that this would not prevaile, in the end it made her quite leave off the same, and prove a loving wife, that so she might overcome him with kindnesse, and win him to her bow, by bending as much the other way; that so, like a prudent Wife, she might command her Husband by obeying. And whosoever makes the triall, shall finde, that Christian patience, and magnanimous contempt, will in time either draine the gall out of bitter spirits, or make it more overflow to their owne disgrace: so that the best answer is either silence, or laughter; or if neither of these will do, a Cudgell. The best answer to words of scorne and petulancy, saith learned *Hooker*, is *Isaac's* Apologie to his brother *Ismael*, the Apologie which patience and silence make, (no Apologie) and we have our Saviours president for it: for when false witnesses rose up and accused him falsely before the Priests,

Scribes, and Elders, it is said, that *Jesus held his peace*: that infinite wisdome knew well, how little satisfaction there would be in answers, where the Sentence was determined, where the Asker is unworthy, the Question captious, words bootlesse, the best answer is silence. Let our Answer then to their Reasons be, No; to their scoffes nothing. And yet when the slanders which light on our persons rebound to the discredit of our profession, it behoveth us not to be silent in answering truly, when as our adversaries are eloquent in objecting falsely; an indignity which only toucheth our private persons, may be dissembled; as *Austine* replied to *Petillian*; *Possumus esse in his copiosi pariter, sed nolumus esse pariter vani.* But in the other case, the retorting of a poisoned weapon into the adversaries owne breast, is laudable.

It is the weaknesse of some good natures (the more is the pitty) to grieve and to be angry at wrongs received, and thereby to give advantage to an enemy. But what would malice rather have, then the vexation of them whom it persecutes? We cannot better please an adversary, than by hurting our selves; and this is no other than to humour envie, to serve the turne of those that maligne us, and

draw on that malice, whereof we are already weary: whereas carelessenesse puts ill wil out of countenance, and makes it withdraw it self in a rage, as that which doth but shame the Author, without hurt of the Patient. In a causelesse wrong, the best remedy is contempt of the Author.

Chap. 26.

Because it is for our credit to be evill spoken of by them, and would be a disparagement to have their good word.

5. Reasons joyntly respecting our selves and our enemies are two,	1	Because it	Were a disparagement to have their good word.
	2		Is the greatest praise to be dispraised of them.

1 Because it were a great disparagement unto the godly, if they should have the good word and approbation of wicked men.

2 Secondly, because it is the greatest praise unto the godly, to be dispraised of the wicked.

These

These two reasons being neere of kinne, in speaking of them I will cast both into the similitude of a Y, which is joyned together at one end, brancht in the middle. And first to joyne them both together.

The condemnation and approbation of wicked men, is equally profitable and acceptable to good men: for every word they speake of the conscionable, is a slander, whether it be good or evill: whether in praise or dispraise, his very name is defiled by comming into their mouthes; or if this do not hold in all cases, yet (as a Reverend Divine saith) it is a praise to the godly, to be dispraised of the wicked; and a dispraise to be praised of them; their dispraise is a mans honour, their praise his dishonour: so that when deboysed persons speake ill of a man, especially their Minister, the worse the better; for to be well spoken of by the vicious, and evill by the vertuous; to have the praise of the good, and the dispraise of the bad, is all one in effect, as *Salomon* sheweth; *They that forsake the Law* (saith he) *praise the wicked; but they that keepe the Law, set themselves against them, Proverbs* 28.4.

Thus much of both Reasons joyntly, now of each severally; and First, That it is a dispa-

ragement to a godly man to be well ſpoken of by the wicked.

When it was told *Antiſthenes*, that ſuch an one who was a vitious perſon, ſpake good words of him, he anſwered, *What evill have I done, that this man ſpeakes well of me?* To be praiſed of evill men (ſaith *Bion* the Philoſopher) is as evill, as to be praiſed for evill doing. Out of which conſideration our Saviour Chriſt rejected the evill ſpirits teſtimony, which though it were truth, yet he would not ſuffer the Devill to ſay, *Thou art the Chriſt the Sonne of God*, or *that Holy One*, but rebuked him ſharpely, and injoyned him to hold his peace, *Luke* 4.35. No, he would not ſuffer the Devils at another time to ſay, That they knew him, Verſ. 41. And good reaſon, for he knew that the Devils commendations would prove the greateſt ſlander of all. Neither would S. *Paul* ſuffer that maide which had a ſpirit of Divination, to ſay, he was *the Servant of the moſt high God*, which ſhewed them the way of ſalvation, *Acts* 16.17,18. well knowing that Sathan did it to this end, that by his teſtimony and approbation, hee might cauſe them (which formerly beleeved his doctrine) to ſuſpect him for an Impoſtor and Deceiver, and that he did his miracles by the

the helpe of some Familiar spirit. And indeed, if the good report of wicked men, who are set on worke by Sathan, did not derogate from the godly, or from the glory of God, Sathan should bee divided against himselfe; and, *if Sathan be divided against himselfe*, saith our Saviour, *how shall his Kingdome stand?* Now wee know hee seeketh to advance his Kingdome by all possible meanes, and consequently in this.

Wherefore if we enjoy any wicked mans love, and have his good word, we may justly suspect our selves are faulty in one kinde or other; for 'tis sure he could not doe so, except he saw something in us like himselfe. If every thing were unlike him, how is it possible he should love us? Difference breeds disunion, and sweet congruity is the Mother of love. This made *Aristotle*, when a Rakeshame told him, he would rather be hanged by the neck, than be so hated of all men as he was, reply, And I would bee hanged by the neck, ere I would be beloved of all, as thou art; And *Phocion*, to ask, when the people praised him, what evill have I done? It was a just doubt in him, and not an unjust in any that are vertuous like him, which occasioned one to say; their hatred I feare not, neither doe I regard their good will.

Secondly, a wicked mans tongue is so far from being a slander, that it makes for our credit, to be evill spoken of by them. *To be evill spoken of by wicked men*, saith *Terence*, *is a glorious and laudable thing*; and another, *It is no small credit with the vile, to have a vile estimation.* As a wicked mans glory is his shame; so the godly mans shame (for doing good) is his glory: and to be evill spoken of for well-doing, is peculiar to good men, as *Alexander* used to speake of Kings. Yea, saith *Epictetus*, *It is the highest degree of reputation, for a man to heare evill when he doth well.* And *Iob* is of his judgment, which makes him say, *If mine adversary should write a booke against me, would I not take it upon my shoulder, and bind it as a Crowne unto me? Yes, I would, &c.* *Iob* 31, 35, 36, 37. And who having the use of Reason (especially sanctified) will not conclude, that Religion and holinesse must needs be an excellent thing, because it hath such enemies as wicked men and wicked spirits? What saith that Ethnick in *Seneca*, in this behalfe; *Men speake evill of mee, but evill men. It would grieve me if Marcus Cato, if wise Lelius, if the other Cato, or either of the Scipios should speake so of me; but this as much comforts*

forts me: for to be disliked of evill men, is to be praised for goodnesse. *O happy art thou*, saith *Picus Mirandula, who livest well amongst the bad; for thou shalt either win them, or silence them, or exasperate them. If thou win them, thou shalt save their soules, and adde to thy owne glory; If thou silence them, thou shalt diminish of their torment, and prevent the contagion of their sin; If thou exasperate them thereby to hate and traduce thee for thy goodnesse, then most happy, for thou shalt not onely bee rewarded according to the good which thou do'st, but much more according to the evill which thou sufferest.* And S. *Peter*; *If any man suffer as a Christian* (that is, for righteousnesse sake) *let him not be ashamed; but let him glorifie God in this behalfe*, 1 *Pet*. 4. 15, 16. The reason is given by Saint *Austin*, with whom this speech was frequent; *They that backbite me*, &c. *do against their wills increase my honour, both with God and good men.* Alas, the durty feet of such Adversaries, the more they tread and rub, the more lustre they give the figure graven in gold; their causeles aspersions do but rub our glory the brighter. And what else did *Iudas*, touching *Mary*, when he depraved her in our *Saviours* presence, for pouring that pretious oyntment

oyntment on his feet? *John* 12. which was the only cause that in remembrance of her it should be spoken to her praise, *whersoever the Gospell shold be preached throughout the whole world, Mar.* 14. 9. O what a glorious renowne did the Traytors reproach occasion her? Now to make some use of this point; If the language of wicked men must be read like *Hebrew*, backward, and that all good men doe so for the most part, it being a sure rule, that whosoever presently gives credit to accusations, is either wicked himselfe, or very childish in discretion; then let us count their slanders, scoffes and reproaches the most noble and honorable badges and ensignes of honor and innocency that can be: And in case we are told that any such person doth raile on us, let our answer be, he is not esteemed, nor his words credited of the meanest believer which understands any thing of Satans wiles; And thus we see, that a man of a good life needeth not feare any who hath an evill tongue, but rather rejoyce therein; for he shall be praised of Angels in Heaven, who hath, by renouncing the world, eschewed the prayses of wicked men on earth.

Chap. 27.

Because our enemies may learne, and be wonne by our example.

4 IN the fourth place, one reason why we beare injuries so patiently, is, That our enemies and others may learne and bee wonne by our example, which oft prevailes more than precept: As how many Infidels were wonne to the Christian Faith, by seeing Christians indure the flames so patiently? Wherefore *in all things* (saith *Paul* to *Titus*) *shew thy selfe an example of good workes, Tit.* 2.7. Vnder the generall of good workes is included Patience, as one maine speciall. *The servant of the Lord must not strive* (saith *Paul* to *Timothy*) *but must be gentle towards all men, suffering the evill men patiently, instructing them with meeknesse that are contrary minded, proving if God at any time will give thẽ repentance, that they may know the truth, 2 Tim.* 2.24,25. *Aristippus* being demanded, why he tooke so patiently *Dionysius* spitting

in

in his face, answered, *the Fishermen to take a little Gudgion, doe abide to be imbrued with slime and salt water ; And should not I, a Philosopher, suffer my selfe to be sprinkled with a little spittle, for the taking of a great Whale?*

A word seasonably given, after we have received an injury, like a Rudder sometimes steares a man quite into another course. The nature of many men is forward to accept of peace, if it be offered them, and negligent to sue for it otherwise ; They can spend secret wishes upon that which shall cost them no endeavour ; unlesse their enemy yeelds first, they are resolved to stand out. But if once their desire and expectation be answered, the least reflection of this warmth makes them yeelding and plyable ; We need not a more pregnant example then the Levites father in Law ; I do not see him make any meanes for reconciliation ; but when remission came home to his doore, no man could entertaine it more thankfully, seeing such a singular example of patience, and good condition in his Son. When Iron meets with Iron, there is a harsh and stubborne jar ; but let wooll meet that ruffer mettle, this yeelding turnes resistance into imbracing ; Yea a man shall be

in

in more estimation with his enemy (if ingenious) having vanquisht him this way; then if he had never been his enemy at all. Thy greatest enemy shall, if he have any sparke of grace, confesse ingeniously to thee, (as *Saul* once to *David*) *Thou art more righteous than I, for thou hast rendred me good, and I have rendred thee evill.* And such a conquest is like that which *Euagrius* recordeth of the *Romans*, namely; That they got such a victory over *Chosroes*, one of the *Persian* Kings, that this *Chosroes* made a Law; That never after any Kings of *Persia* should move war against the *Romans*. Actions salved up with a freee forgivenesse, are as not done: Yea, as a bone once broken, is stronger after well setting; so is love after such a reconcilement.

But this is not all; for happily it may (and not a little) further Gods glory, and make Satan a looser: as thus, let us shake off their slanders, as *Paul* did the Viper; and these *Barbarians*, which now conceive so basely of Gods people, will change their mindes, and say we are petty gods; Yea, will they say, surely theirs is a good, and holy, and operative Religion, that thus changes and transformes them into new Creatures. The hope

wherof

whereof should make us thinke no indeavour too much. For if *Zopyrus* the *Persian* was content (and that voluntarily) to sustaine the cutting off his nose, eares, and lips, to further the enterprize of his Lord *Darius* against proud *Babylon*; what should a Christian be willing to suffer, that the Lord of Heaven and Earths cause may be furthered against proud *Lucifer*, and all the powers of darknesse? But suppose thy patient yeelding produceth no such effect, as may answer these or the like hopes, yet have patience still, and that for two reasons.

1 First, seeme you to forget him, and he will the sooner remember himselfe.

2 It oft fals out, that the end of passion is the beginning of repentance. Therefore if not for his sake, yet at least for thy owne sake be silent; and then in case thou hearest further of it from another, if ill, beware of him, but condemne him not, untill thou hearest his owne Apologie, for

Who judgement gives, and will but one side heare,
Though he judge right, is no good Iusticer.

Chap. 28.

Because they will not take Gods Office out of his hand.

5. Reasons in regard of God are three. The
- 1 } hath respect to his { *Office.*
- 2 } hath respect to his { *Commandement.*
- 3 } hath respect to his { *Glory.*

Reason,

1 Because he will not take Gods Office out of his hand, who saith, avenge not your selves, but give place unto wrath, *for vengeance is mine, and I will repay it,* *Rom.* 12. 19. *Peter* speaking of our Saviour Christ, saith, *When hee was reviled, hee reviled not againe; when hee suffered, hee threatned not, but committed it to him that judgeth righteously,* 1 *Peter* 2.23. And the holy Prophet of

of himselfe, *I returne not reviling for reviling, for on thee, O Lord, do I wait, thou wilt heare me, my Lord, my God*; meaning, if I call to thee for a just revenge, *Psal.* 38. 13, 14, 15. If the Lord see it meet that our wrongs should be revenged instantly, he will do it himselfe; as he revenged the *Israelites* upon the *Ægyptians*: and so that all standers by shall see their fault, in their punishment, with admiration. *Now I know*, saith *Iethro*, *that the Lord is greater than all the gods; for as they have dealt proudly with them, so are they recompenced*, *Exod.* 18. 11. And as once he revenged *Davids* cause upon *Nabal*, For *about ten dayes after the Lord smote Nabal that he died*, saith the Text: and it followes, when *David* heard that *Nabal* was dead, *he said, Blessed bee the Lord, that hath judged the cause of my rebuke at the hand of Nabal, and hath kept his servant from evill; for the Lord hath recompenced the wickednesse of Nabal upon his owne head*, 1 *Sam.* 25. 38, 39. And that infinite wrong of railing *Shimei*, being left to the Lord, he did revenge it; in giving *Shimei* up to such a stupidity, that he ran himselfe wilfully upon his owne deserved and shamefull death. And if the Lord thus revenge the cause of *Davids* personall wrong, much

more

more will he revenge his owne cause: for in this case I may say to every childe of God which suffereth for Religion sake, as *Jahaziel* by the Spirit of God said unto all *Judah*, the inhabitants of *Ierusalem*, and King *Jehosaphat*; *The battell is not yours, but Gods, wherefore you shall not need to fight in this battell, stand still, move not, and behold the salvation of the Lord towards you*, 2 *Chron*. 20. 15, 17. Yea, it stands upon Christs honour to maintaine those that are in his worke. I but, saith the weake Christian, I am so wronged, reviled, and slandered, that it would make a man speake, like *Ægles* that famous wrestler, that never spake before in his life. Answer, There is no such necessity. For first: Who ever was, that was not slandered? Secondly: let him speake evill of thee, yet others shall not beleeve him; or if the evill and ignorant do; yet report from wise and good men shall speake thee vertuous. Yea, Thirdly: though of some the slanderer be beleeved for a while, yet at last thy actions will out-weigh his words; and the disgrace shall rest with the intender of the ill. The constancy of a mans good behaviour vindicates him from ill report: how ever, revenge not thy selfe in any case: for by revenging thine owne quarrell,

thou makest thy selfe, both the Iudge, the Witnesse, the Accuser, and the Executioner. If thou wilt see what God hath done, and what he can and will do, if there be like need: heare what *Ruffinus* and *Socrates* write of *Theodosius* in his warres against *Eugenius*.

When this good Christian Emperour saw the huge multitude that was comming against him, and that in the sight of man there was apparent overthrow at hand, he gets him up into a place eminent, and in the sight of all the Army fals downe prostrate upon the Earth, beseeching GOD, if ever hee would looke upon a sinfull creature, to helpe him at this time of greatest need: whereupon there arose suddenly such a mighty winde, that it blew the Darts of the enemies back upon themselves, in such a wonderderfull manner, that *Eugenius* with all his Host was cleane discomfited; and seeing the power of Christ so fight for his people, was forced in effect to cry out, as the *Ægyptians* did, *God is in the cloud, and he fighteth for them.*

Thus God either preventeth our enemies, as here he did; or delivereth his servants out of persecution, as he did *Peter*; or else if hee crowneth

crowneth them with Martyrdome, as he did *Stephen*; hee will in his Kingdome of Glory give them instead of this bitter a better inheritance; *pro veritate morientes, cum veritate viventes.*

Wherefore in this and all other cases, cast thy burden upon the LORD, and say with the Kingly Prophet, *I will lay me downe in peace, for it is thou Lord only that makest me dwell in safety.*

Chap.

Chap. 29.

Because they have respect unto Gods Commandement.

a BEcause they have respect unto Gods Commandement, who saith, *By your patience possesse your soules*, *Luke* 21.19. *Be patient towards all men*, 1 *Thess*. 5.14. And *Let your patient minde bee knowne unto all men*, *Phil*.4.5.

See, saith *Paul*, *that none recompence evill for evill unto any man*, 1 *Thes*. 5.15. And againe, *Be not overcome with evill, but overcome evill with goodnesse*, *Rom*. 12.21. *Yea*, saith our Saviour, *Love your enemies, do well to them that hate you, blesse them that curse you, and pray for them which hurt you*, *Luke* 6,27,28. And in case thine enemy *hunger*, instead of adding to his affliction give him *bread* to eat; if he *thirst*, give him *water* to drinke, or else thou breakest Gods commandement touching patience, *Pro*.25.21. *Rom*. 12.20. and consequently art in the sight of God a transgressor of the whole Law; and standest

guilty

guilty of the breach of every Commandement *James* 2.10, 11. We know the frantick man, though he be sober eleaven moneths of the yeare, yet if he rage one, he cannot avoide the imputation of madnesse: If so, let our revenge be like that of *Elisha's* to the *Amorites*, instead of smiting them, set bread and water before them. Or like that of *Pericles*, who as *Plutarch* reports, when one had spent the day in railing upon him at his owne dore, lest he should go home in the dark, caused his man to light him with a Torch. And to do otherwise is *Ammonite*-like, to intreat those Embassadours ill, which are sent in kindnesse and love: for these afflictions are Gods Embassadours, and to handle them ruffely, yea, to repine or grudge against them, is to intreat them evill. And certainly, as *David* tooke it not well when the *Ammonites* ill intreated his Embassadours; so God will not take the like well from thee, 1 *Chron*. 19. But secondly, as the Law of God binds us to this, so doth the Law of Nature: *Whatsoever you would that men should doe unto you, even so doe you unto them, Mat*. 7. 12. Our Saviour doth not say, doe unto others, as others do unto you; but as you would have others doe unto you. Now if we have wronged any man, we desire

that

that hee should forgive us, and therefore we must forgive him. *Lex Talionis* was never a good Christian Law. If I forgive not, I shall not bee forgiven, *Marke*, 11.26. So to say of our *Enemies*, as *Sampson* once of the *Philistines*: Even as they did unto mee, so have I done unto them, is but an ill plea. For the Law of God, and the Law of Nature forbids it; and doth not the Law of Nations also? Yes, throughout the whole world, either they have no Law, or else a Law to prohibit men from revenging themselves.

Oppression or injury may not be righted by violence, but by Law: the redresse of evill by a person unwarranted, is evill.

Ob. But thou wilt say, the Law doth not provide a just remedy in all cases of injury, especially in case of reproach and slander, which is now the Christians chiefe suffering; or if in part it doth, yet he that is just cannot be quit in one Terme or two. Nay, if he have right in a yeare, it is counted quick dispatch; and he is glad that he met with such a speedy Lawyer.

Answ. If thou knowest the remedy to be worse than the disease, I hope thou wilt leave it, and commit thy cause to God, who, (if thou wilt give him the like time) will cleare

cleare thy innocency, and cost thee nothing.

When wee have suffered some evill, the flesh, our owne wisdome, like the King of *Israel*, 2 *Kings* 6.21. will bid us returne evill to the doer; but the Spirit or wisdome of God, like *Elisha*, opposeth, and bids us returne him good, notwithstanding his evill: But the flesh will reply; he is not worthy to be forgiven; I but saith the Spirit, Christ is worthy to be obeyed, who hath commanded thee to forgive him. Now whethers counsell wilt thou follow? It is not alwayes good to take our own counsell; our owne wit often hunts us into the snares, that above all we would shun. We oft use meanes of preservation, and they prove destroying ones. Againe, we take courses to ruine us, and they prove meanes of safety. How many flying from danger have met with death? And on the otherside, found protection even in the very jawes of mischiefe, that God alone may have the glory. It fell out to bee part of *Mithridates* misery, that he had made himselfe unpoysonable. All humane wisdome is defective; nor doth the Fooles Bolt ever misse; whatsoever man thinketh to doe, in contrariety is by God turned to bee an helpe of hastning the end hee hath appointed him. We are governed by a

power that we cannot but obey, our mindes are wrought against our mindes to alter us. In briefe; man is oft his owne Traitor, and maddeth to undoe himselfe. Wherefore, take the Spirits and the words direction, Render good for evill, and not like for like, though it be with an unwilling willingnesse: as the Merchant casteth his goods over-board; and the Patient suffers his arme or leg to be cut off; and say with thy Saviour, *Neverthelesse, not my will, but thy will be done.*

But yet more to induce thee hereunto, consider in the last place, That to avenge thy selfe is both to lose Gods protection, and to incur his condemnation. We may be said to be out of his protection, when we are out of our way which he hath set us; he hath promised to *give his Angels charge over us, to keepe us in all our wayes, Psal.* 91. 11. that is, in the wayes of obedience, or the wayes of his Commandements. But this is one of the devils wayes, a way of sin and disobedience, and therefore hath no promise or assurance of protection: yea, if we want his word, in vaine we looke for his aide; weftes and strayes, we know, are properly due to the Lord of the Soyle. And then if in case there shall happen any thing amisse, through thy taking revenge, what mayest

mayest thou not expect to suffer, and in thy suffering what comfort canst thou have? Whereas if God bring us into crosses, he will be with us in those crosses, & at length bring us out of them more refined. You may observe, there is no such Coward, none so valiant as the beleever: without Gods warrant he dares do nothing; with it, any thing. Why, first a calling is a good warrant, and it cannot want danger to goe unsent: sinne is the sting of all troubles; pull out the sting, and deride the malice of the Serpent. Yea, let death happen, it shall not happen amisse; for the assurance of Gods call and protection, when a mans actions are warranted by the Word, will even take away the very feare of death: for death (as a Father well notes) hath nothing terrible, but what our life hath made so. He that hath lived well, is seldome unwilling to dye, life or death is alike welcome unto him; for he knowes, whiles he is here, God will protect him; and when he goes hence, God will receive him. Whereas he that hath lived wickedly, had rather lose any thing, even his soule, than his life: whereby he tels us, though his tongue expresse it not, that he expects a worse estate hereafter. How oft doth guiltinesse make one avoide, what another would

wish in this case? Yea, death was much facilitated by the vertues of a well-led life, even in the Heathen. *Aristippus*, as I take it, (though I may be mistaken) told the Sailers (that wondred why he was not, as well as they, afraid in a storme) that the ods was much; for they feared the torments due to a wicked life, and he expected the reward of a good one. Its a sollid and sweet reason, being rightly applyed. *Vice* drawes death with a horrid looke, with a whip, and flames, and terrors, but so doth not vertue. And thus much to prove that the godly indure reproaches and persecutions patiently, because God hath commanded them so to doe.

Chap. 30.

That they are patient in suffering of wrongs, for Gods glory.

3 THe childe of God is patient in suffering of wrongs, for Gods glory; lest Philosophy should seem more operative in her Disciples, than Divinity in hers; lest nature and infidelity should boast it selfe against Christianity.

It

It is a saying of *Seneca*, *He that is not able to set light by a sottish injury, is no Disciple of Philosophy*. And the examples before rehearsed shew, that *Socrates*, *Plato*, *Aristippus*, *Aristotle*, *Diogenes*, *Epictetus*, *Philip* of *Macedon*, *Dion of Alexandria*, *Agathocles*, *Antigonus*, & *Cæsar*, were indued with rare and admirable patience; whereunto I will adde foure other examples: *Philip* of *Macedon* asking the Embassadours of *Athens* how he might most pleasure them, received this answer, *It were the greatest pleasure to Athens, that could be, if you would hang your selfe*; yet was not moved a jot, for all his might was answerable to his patience: why? he cared not so much to revenge the evill, as to requite the good.

Polæmon was not so much as appalled at the byting of a Dog that tooke away the brawne or calfe of his leg; nor *Harpalus*, to see two of his sons laid ready drest in a silver Charger, whẽ *Astiages* had bid him to supper. And lastly, when it was told *Anaxagoras* (as I take it) that he was condemned to die, & that his children were already executed, hee was able to make this answer, *As touching*, said he, *my condemnation, nature hath given like sentence both of my condemners & me; and as touching*

my children, I knew before that I had begot mortall creatures. But what of all this? Let every naturall man know, that a continued patience may be different from what is goodnesse: yea, let the vertues of all these Philosophers be extracted into one essence, and that spirit powred into one man, this Philosopher must be acknowledged to fall short of a compleate Christian guided by the Spirit of God. Or if you wil gather out of Histories the magnanimity of *Hector*, of *Alexander*, of *Cæsar*, of *Scipio*, and of *Scævola*, put them to the rest; yet for patience and constancy, they come not neere that one president laid downe in the example of that holy man *Iob*, & other servants of God in succeeding ages; and that in five maine particulars.

1 One notable difference betwene the patience of a Philosopher and a Christian is, They lacked a pure heart, which is the Fountaine of all well doing.

2 Whatsoever they did, was either out of pride to purchase fame to themselves, thinking their patient suffering a kinde of merit, or for some other by respect: whereas the childe of God doth it in obedience to the Commandement, and thinkes when he hath done that, he fals far short of performing his duty.

3 The

3 The aime and end of a Christians patience is Gods glory; of a Philosophers, nothing lesse: for how can they aime at his glory, whom they doe not so much as know? And vertues are to be judged, not by their actions, but by their ends.

4 The one doth it in faith, which only crownes good actions; the other without. The want of which, made all their vertues but *Splendida peccata*, shining and glistering sins, sins, as it were, in a silken Roabe.

5 The Philosopher, and so all civill and morall men, can forbeare; the Christian forgive; they pardon their enemies, wee love ours, pray for them, and returne good for evill. And if not, we no whit savour of Heaven: *For if you love them which love you* (saith our Saviour) *what thankes shall you have, for even the sinners doe the same?* (such as see not beyond the clouds of humane reason) *But I say unto you which heare, Love your enemies, doe well to them that hate you, Luke* 6.27,32,33. shewing, that if wee will ever hope for good our selves, we must returne good for evill unto others. And the better to teach us this lesson, he practised it himselfe, adding example to precept; for when the *Iewes* were crucifying of him, he at the

same time (though the torments of his passion were intolerable, incomparable, unconceiveable) sollicitethh God for their pardon, *Luke* 23. 34. And this likewise is the practise of the Saints, who strive to imitate their Master in all things which he did as man: *S. Stephen*, at the instant while his enemies were stoning of him, kneeled downe and prayed, *Lord lay not this sin to their charge, Acts* 7. 60. Where is one thing very remarkable; he stood when he prayed for himselfe, but kneeled when he prayed for his enemies; hereby shewing the greatnesse of their impiety, which easily could not be forgiven, as also the greatnesse of his piety. It were easie to abound in examples of this kinde; how often did *Moses* returne good unto *Pharaoh* for his evill, in praying and prevailing with God for him, to the removall of nine severall plagues, notwithstanding his cruell oppression? And *David*, what could he have done for *Saul*, that he left undone, notwithstanding he so cruelly persecuted him, and hunted after his life. But what doe I tell them of these transcendent examples? when I never yet heard or read of that Philosopher, which could parallell *Doctor Cooper*, Bishop of *Lincolne*, in an act of patient suffering, who, when his wife had burnt

burnt all his Noates, which he had been eight yeares a gathering, lest he should kill himselfe with overmuch study, (for she had much a doe to get him to his meales) shewed not the least token of passion, but onely replied, Indeed wife it was not well done, so falling to worke againe, was eight yeares more in gathering the same Notes, wherewith he composed his *Dictionary*: which example, I confesse, more admires me, than any that ever I heard of from a man not extraordinarily and immediately inspired and assisted by the Holy Ghost: and sure he that could indure this, could indure any thing, whether in body, goods, or good name. I know there are some men (or rather two legged Beasts) that esteeme no more of Bookes and Notes, than *Esops* Cocke did of the Pearle hee found; and these accordingly will say, this was nothing in comparison of what they suffer; as when once a Hot-spur was perswaded to be patient as *Iob* was, he replyed, What doe you tell me of *Iob*? *Iob* never had any suits in *Chauncery*. And thus you see in the first place, that Nature hath but a slow foot to follow Religion close at the heeles; that grace and faith transcends reason, as much as reason doth sense; that patience (rightly

ſo called) is a Prerogative royall, peculiar to the Saints. It is well if Philoſophy have ſo much wiſdome, as to ſtand amazed at it.

2 That it is not true Chriſtian patience, except it flow from a good heart. Secondly, Be done in obedience to Gods command. Thirdly, That we aime at Gods glory in our ſufferings. Fourthly, That it bee done in faith. Fifthly, That we forgive, as well as forbeare; yea, love, pray for, and returne good to our enemies for their evill: which being ſo, what hath the hot-ſpur to ſay for himſelfe? And what will become of him, if he repent not, who can afford no time to argue, but to execute? Yea, what hath the more temperate worldling to ſay for himſelfe, who hath ſome ſmall peece of reaſon for his guide? arguing thus, I would rather make ſhew of my paſſions, than ſmother them to my coſt, which being vented and expreſt, become more languiſhing and weake; better it is to let its point worke outwardly, than bend it againſt our ſelves; and in reaſon, Tallying of injuries is but juſtice. To which I anſwer, it is not reaſon, eſpecially carnall reaſon, but Religion, which all this while hath beene diſputed of, which is Divine and ſupernaturall; and that teacheth how good muſt be returned for evill,

and that we should rather invite our enemy to do us more wrong, than not to suffer the former with patience; as our Saviours words doe imply: *If* (saith he) *they strike thee on the one cheeke, turne to him the other also; If they sue thee at the Law, and take away thy Coate, let him have thy Cloake also, Matth.* 5.39,40.

Indeed, the difficulty of the duty, the seeming danger and want of faith in carnal men, weakneth the force of the strongest reasons; for no more among Ruffins but a word and a blow, among civill men a word and a Writ can you expect. But as thrice *Noble Nehemiah* said to that false Belly-god betraying-Priest *Shemaiah*, should such a man as I flee? So the true Christian will encounter all discouragements and frightning Alarums thus; should such a man as I feare to doe that which my Master, King, and Captaine, *Christ Iesus* hath commanded me, which is of more necessity than life it selfe.

Here also, if it were as orderly as pertinent, I might take occasion to shew another peculiar & proper adjunct belonging to the patience of a Christan, which a Philosopher may sooner envie than imitate; yea, it must put him besides his reason, before hee can conceive it possible.

possible, namely, That a Christian rejoyceth in his sufferings: *We rejoyce in tribulation* (saith Saint *Paul*,) *knowing that tribulation bringeth forth patience, and patience experience, and experience hope, &c. Rom.* 5.3. Yea, S. *Iames* goeth yet further, and saith, *My brethren, count it exceeding joy, when ye fall into divers temptations; knowing that the trying of your faith bringeth forth patience, and let patience have her perfect worke, that ye may be perfect and intire, lacking nothing, Iames* 1.3,4. But because this path leads from the way of my intended discourse, come we to the sixteenth Reason.

Chap. 31.

That they may follow Christs example, and imitate the patience of the Saints in all Ages.

16. *Reason.*

IN the sixth and last place, they beare the slanders and reproaches of wicked men patiently, that they may follow Christs example,

example, and imitate the patience of the Saints in all ages.

Christ also suffered for you (saith S. *Peter*) *leaving you an example, that you should follow his steps*, 1 *Pet.* 2.21. And it is written of him, that he was oppressed and afflicted, yet did he not open his mouth; *he was brought as a Sheepe to the slaughter, and as a Sheepe before the Shearer is dumbe, so opened hee not his mouth, Isaiah* 53.7. *When hee was reviled, he reviled not againe, when he suffered he threatned not*, 1 *Peter* 2.23. He was called of his enemies, *Conjurer, Samaritane, Wine-bibber*, &c. was scoft at, scorned, scourged, and yet he suffered all for us; *to the end he might leave us an example*, that wee should follow his steps. When the *Iewes* cried out, *crucifie him*, hee out cries, *Father, pardon them*; being beaten with Rods, crowned with Thornes, pierced with Nailes, nailed to the crosse, filled with reproaches, as unmindful of all his great griefes, he prayeth for his persecutors, and that earnestly, *Father forgive them. Pendebat, & tamen petebat*, as S. *Augustine* sweetly. O patient and compassionate love!

Thus Christ upon the crosse, as a Doctor in his chaire, read to us all a lecture of patience; for his actions are our instructions: Learne

we

we therefore from him, to suffer { *Innocently.* *Patiently.*

Wilt thou, saith one, *looke to raigne, and not expect to suffer? Why Christ himselfe went not up to his glory, untill first hee suffered paine: Or wilt thou*, saith S. *Cyprian, be impatient, by seeking present revenge upon thine enemies, when Christ himselfe is not yet revenged of his enemies?* Do thou beare with others, God beares with thee; is there a too much which thou canst suffer for so patient a Lord? But to go on; wilt thou follow Gods example? Then note, whereas Christ hath in many particulars commanded us to follow his example, yet *in no place*, saith S. *Chrysostome, he inferreth we should be like our heavenly Father, but in doing good to our enemies.* And therein resemble wee the whole three Persons in Trinity. God was only in the stil winde, Christ is compared to a Lambe, the Holy Ghost to a Dove. Now if we will resemble these three persons, we must be softly, Lambes, Doves; but if on the contrary we be fierce, cruell, and take revenge, so using violence, we resemble rather the Devill, who is called a roaring Lion; and the wicked, who are termed Dogs, Wolves, Tygers, &c. But secondly, they are patient in suffering of injuries,

juries, that they might imitate the Saints in all ages. They were so, and we are likewise commanded to follow their steps, as in all things which are good, so especially in this. *Take my brethren the Prophets,* saith S. *Iames, for an example of suffering adversities, and of long patience, Iames* 5. 10. *Brethren,* saith S. *Paul* to the *Thessalonians, Ye are become followers of the Churches of God which in Iudea are in Christ Iesus, because ye have also suffered the same things of your owne Countrey-men, even as they have of the Iewes,* 1 *Thess.* 2. 14. And to the *Philippians, Be yee followers of me, Brethren, and look on them which walke so, as ye have us for an example, Phil.* 3 17. And see how he followed his Masters example; for which amongst us so loves his Benefactors, as S. *Paul* loved his Malefactors? he would do any thing (even be rased out of the booke of life) to save them that would doe any thing to kill him. Amongst many examples recorded for thy imitation and mine, behold the Patience of *Iob, Iames* 5. 11. *Abraham, Gen.* 20. 17, 18. *Isaac, Chap.* 26. 15. *Ioseph, Chap.* 39. *David, Psal.* 38. 12. *to* 15. And lastly of *Stephen,* who when the *Iewes* were stoning him to death, kneeled downe, and cried with a loud voice, *Lord, lay*

not

not this sin to their charge, Acts 7.60. A true Scholler of CHRIST: for first, he prayed for enemies; secondly, for mortall enemies that stoned him; thirdly, in hot bloud, at the time when they wronged him most, as being more sorry for their riot, then for his owne ruine. Now what is it that we suffer, being compared with their sufferings? even nothing in a manner: *Ye have not* (saith S. *Paul* to the Hebrewes) *yet resisted unto bloud: Wee have passed* (saith the Prophet) *through fire and water*; not fire onely, as the three Children; nor water onely, as the Israelites, but fire and water, all kind of afflictons and adversities. For shame then let us passe through a little tongue-triall without the least answering or repining.

Now all ye scoffers, behold the patience of the Saints, and stand amazed. That which you (not for want of ignorance) esteemed base, sottish and unworthy, ye see hath 16. sollid Reasons, as so many pillars to support it, and these hewen out of the Rock of Gods word. Ye see the childe of God is above nature, while he seemes below himselfe; the vilest creature knowes how to turne againe; but to command himselfe, not to resist being urged, is more then Heroicall. Here then is matter

Againe,

worth your emulation, worthy our imitation.

Againe, behold the reasons why God suffers you to deride, hate, and persecute his people, which are likewise declared to be sixteene in number, and those no lesse weighty; of which three concerne his owne glory; Thirteene our spirituall and everlasting good, benefit, and advantage. Yea, reflect yet further, you seed of the Serpent, and see the Originall, continuance, properties, causes, ends, and what will be the issue of your divellish enmity against the seed of the Woman? And then if you will go on and perish, your bloud be on your owne heads, and not on mine; I have discharged my duty.

Chap. 32.

Rules to bee observed touching thoughts, words, and deeds, when we are wronged.

I must needs confesse (may some say) you have shewed sixteene solid and substantiall reasons of patience, sufficient to perswade any reasonable creature to imbrace it, at least in affection; but is it therefore in all cases necessary we suffer injuries, without righting of our selves, or being angry.

No: he that makes himselfe a Sheepe, shall be eaten of the Wolfe. In some cases tolerations are more than unexpedient, they inspire the party with boldnesse, and are as it were pullies to draw on more injuries; beare one wrong, and invite more; put up this abuse, and you shall have your belly full of them. Yea, he that suffers a lesser wrong, many times invites a greater, which he shall not be long without. As how doth *Davids* patience draw on the insolence of *Shemei?* Evill natures grow presumptuous upon forbearance. In good natures and dispositions, injury unanswered

answered growes weary of it selfe, and dyes in a voluntary remorse; but in those dogged stomacks, which are onely capable of the restraints of feare; the silent digestion of a former wrong, provokes a second; neither will a Beefe brain fellow be subdued with words. Wherefore mercy hath need to be guided with wisdome, lest it prove cruell to it selfe.

Neither doth Religion call us to a weake simplicity, but allowes us as much of the Serpent as of the Dove. It is our duty indeed to be simple as Doves, in offending them; but we are no lesse charged to be wise as Serpents, in defending our selves: lawfull remedies have from God both liberty in the use, and blessing in the successe; no man is bound to tender his throat to an unjust stroake. Indeed, when the persecuted Christians complained against their adversaries to *Iulian* the Emperour, desiring justice, he answered them as some of our scoffers may doe in the like case, *It is your Masters commandement that you should beare all kinde of injuries with patience.* But what did they answer? It is true, he commands us to beare all kindes of injuries patiently, but not in all cases; besides, said they, we may beare them patiently, yet crave the Magistrates ayde for the repairing of our

wrongs

wrongs past, our present rescue, or for the preventing of what is like to ensue. But to make a full answer to the Question propounded;

There are Rules to be observed,	1 2 3	touching our	*Thoughts.* *Words.* *Actions.*	

1 First, touching our Thoughts: He that deceiveth me oft, though I must forgive him, yet Charity bindes me not, not to censure him for untrusty; and though Love doth not allow suspition, yet it doth not thrust out discretion; it judgeth not rashly, but it judgeth justly; it is not so sharpe sighted, as to see a moate where none is, nor so purblinde, but it can discerne a beame where it is; the same spirit that saith, *Charity beleeveth all things,* 1 *Cor.*13. saith also, that *a foole beleeveth all things*, and charity is no foole, as it is not easily suspitious, so neither lightly credulous.

2 For our tallying of words, as it argues little discretion in him that doth it, so it is of as little use, except the standers by want information of thy innocency, and his guiltinesse which gives the occasion. Wherefore in hearing thy owne private and personall reproaches, the best answer is silence, but the wrongs and indignities offered to God, or contumelies that are cast upon us in the causes of Religion, may

may safely be repaired. If we be meale-mouthed in Christ and the Gospels cause, we are not patient, but zealelesse. Yea, to hold a mans peace when Gods honour is in question, is to mistake the end of our Redemption, 1 *Cor*.6.20. Neither is there a better argument of an upright heart, than to be more sensible of the indignities offered to God, then of our owne dangers. And certainly no ingenious disposition can be so tender of his owne disgrace, as the true Christian is at the reproach of his God; as we see in *Moses*, who, when *Aaron* and *Miriam* offered him a private injurie, it is said, his meeknesse was such, that *he gave them not a word*, *Num*.12. But when the people had fallen to idolatry, and he heard them murmure against their Maker, he spares neither *Aaron*, nor the people, but in a godly fit of zeale takes on at them, yea breakes the Tables in peeces, *Exo*.32. A meek Lambe in his owne cause, a fierce Lion in Gods. And in *David*, who was a man deafe & dumbe and wholly senselesse at *Shemeis* private reproaches, when he cursed him, cast stones at him, called him murtherer, & wicked man, 2 *Sam*. 16. But not so at *Goliahs* publike revilings of God, and his Church; no, not at *Michols* despising his holy zeale in the publike

service

service of God, 2 *Sam.6*. In these cases how full of life and spirit, and holy impatiency did he shew himselfe to be?

3 Touching our actions; whether it be in thine owne cause, or in the cause of God and Religion, thou mayest not be a revenger. All that private persons can do, is either to lift up their hands to Heaven for redresse of sin, or to lift up their tongues against the sinne, not their hands against the person. Who made thee a Iudge; is a lawfull question, if it meet with a person unwarranted. *Object*. Every base nature will bee ready to offer injuries, where they think they will not be repaid: he will many-times beate a coward, that would not dare to strike him, if he thought him valiant: as a Cur that goes through a Village, if he clap his taile betweene the legs, and runne away, every Cur will insult over him; but if he bristell up himselfe, and stand to it, give but a countersnarle, there's not a Dog dares meddle with him.

Answ. Neverthelesse, avenge not thy selfe, but give place unto wrath, and that for conscience sake, *Romans* 12. 19. If thou receivest wrong in thy person, goods, or good name, it is the Magistrates office to see thee righted, and *For this cause ye pay also tribute. He is the Minister*

Minister of God for thy wealth, to take vengeance on him that doth evill, and for the praise of them that doe well: neither doth he *beare the sword for nought, Rom.* 13.4,5,6. 1 *Peter* 2.14. Now in this case, he that hath endammaged me much, cannot plead breach of charity in my seeking his Restitution: I will so remit wrongs, as I may not encourage others to offer them; and so retaine them, that I may not induce God to retaine mine to him. Have you not seene a Crow stand upon a Sheepes backe, pulling off wooll from her side: even creatures reasonlesse know well whom they may bee bold with; that Crow durst not do this to a Wolfe or a Mastiffe; the knowne simplicity of this innocent beast gives advantage to this presumption; meeknesse of spirit commonly drawes on injuries, and the cruelty of ill natures usually seekes out those, not who deserve worst, but who will beare most. Wherefore patience and mildnesse of spirit is ill bestowed, where it exposes a man to wrong and insultation: Sheepish dispositions are best to others, worst to themselves. I could be willing to take injuries, but I will not be guilty of provoking them by lenity; for harmlessenesse let mee goe for a Sheepe; but whosoever will be tea-

ring

ring my fleece, let him looke to himselfe.

Diogenes the *Stoick*, teaching his auditors how they should refraine anger, and being earnest in pressing them to patience, a waggish boy spit in his face, to see whether he would practise that which he taught others: but *Diogenes* was not a whit moved at it, yet said withall, I feare I shall commit a greater fault in letting this boy go unpunished, then in being angry. In some cases, for reason to take the rod out of the hands of wrath, and chastise, may be both lawfull and expedient. The same which *Aristotle* affirmed in Philosophy, *viz.* That choller doth sometime serve as a whetstone to vertue, is made good Divinity by S. *Paul*, *Be angry, but sin not, Ephes.* 4.21.

For Cautions and Rules to be observed, when we appeale to the Magistrate. 1. First, let it be in a matter of weight, and not for trifles. 2. Secondly, in case of necessity, after we have assaied all good meanes of peace and agreement. 3. Thirdly, let not our aime and end be the hurt of our enemy; but, first, the glory of God, secondly, the reformation of the party himselfe, that so he which is overcome, may also overcome, and (if it may be) others by his example, whereby more than

one

one Devill shall be subdued. And thirdly, to procure a further peace and quiet afterwards, as Princes make war to avoid war; yea, in case we see a storme inevitably falling, 'tis good to meet it, and break the force. 4. Let us not be transported either with heat or hate, but begin and follow our suits without anger, or using the least bitternesse or extremity against the person of our adversary: as Tilters break their Speares on each others breasts, yet without wrath or intention of hurt; or as *Charles* the *French* King made war against *Henry* the 7th King of *England*, rather with an Olive branch, than a Lawrell branch in his hand, more desiring peace than victory; not using bribery, or any other meanes to corrupt or hinder justice, but to seeke our own right. 5. And lastly, having used this ordinary meanes that the Lord hath given us for the righting of our selves, in case we finde no redresse, let us rest with quietnesse and meekenesse therein, without fretting or desire to right our selves by private revenge, knowing assuredly, that the Lord hath thus ordered the whole matter, either for our correction, or for the exercise of our patience and charity; or that he will take the matter into his owne hand, and revenge our cause of such an enemy, far more severely;

or for that he meanes to deale far better with us, if we commit our cause to him, than either our selves, or any Magistrate could have done.

To conclude this argument in a word. If thou goe to Law.

Maker
- *Conscience* thy *Chauncery.*
- *Charity* thy *Iudge.*
- *Patience* thy *Councellor.*
- *Truth* thy *Atturney.*
- *Peace* thy *Solicitor.*

And so doing thou shalt be sure to finde two friends in thy suit, that will more bestead thee, then any tenne Iudges, namely, God and thy Conscience. God, who being Chiefe Iustice of the whole world, can doe for thee whatsoever he will, and will doe for thee whatsoever is best: thy Conscience which is instead of a thousand good witnesses, a thousand good Advocates, a thousand good Iuries, a thousand Clerkes of the Peace, and Guardians of the Peace to plead, procure, pronounce, record, and assure to thee that peace which passeth all understanding.

But I feare I have incited your impatiency, by standing so long upon patience.

Chap.

Chap. 33.

Vse and Application of the former Reasons.

THese latter Reasons being dispatcht, returne wee to make Vse of the former; for I may seeme to have left them, and be gone quite out of sight, though indeed it cannot properly be called a digression: seeing the last point proved, was; That *God suffers his children to be persecuted and afflicted for the increase of their patience.*

First, if God sends these afflictions, either for our Instruction or Reformation, to scowre away the rust of corruption, or to try the truth of our sanctification, either for the increase of our patience, or the exercise of our faith, or the improvement of our zeale, or to provoke our importunity, or for the doubling of our Obligation; let us examine whether we have thus husbanded our afflictions, to his glory and our owne spirituall and everlasting good. I know *Gods* chastisements for the time, seeme grievous to the best of his Children; Yea, at

first they come upon us, like *Sampsons* Lion, looke terribly in shew, as if they would devoure us; and as Children are afraid of their friends when they see them maked, so are we. But tell me, hath not this roaring Lion prevailed against thy best part? hast thou kept thy head whole? I meane thy soule free? For as Fencers will seeme to fetch a blow at the leg, when they intended it at the head; so doth the Devill, though he strike at thy name, his aime is to slay thy soule. Now instead of being overcome, dost thou overcome? Hath this Lion yeelded thee any honey of Instruction or Reformation? Hath thy sin died with thy fame, or with thy health, or with thy peace, or with thy outward estate? Dost thou perceive the graces of Gods Spirit to come up, and flourish so much the more in the spring of thy recovery, by how much the more hard and bitter thy winter of adversity hath been? Then thou hast approved thy selfe Christs faithfull Souldier, and a citizen of that Ierusalem which is above: yea, I dare boldly say of thee, as St. *Paul* of himselfe, That *nothing shall be able to separate* thee *from the love of God which is in Christ Iesus our Lord, Rom.* 8. 39. To find this honey in the Lion, more than makes amends for all former feare and griefe; and in case

ease any man, by his humiliation under the hand of God, is growne more faithfull and conscionable, there is honey out of the Lion: or is any man by his temptation or fall become more circumspect after it? there also is honey out of the Lion, &c. For there is no *Sampson*, to whom every Lion doth not yeild some honey; and thou mayest fouleły suspect thy selfe, (if thou beest not the better) for thy being the worse. He is no true borne Christian, who is not the better for his evils, whatsoever they be; no price can buy of the true beleever the gaine of his sins: Yea, *Sathan* himselfe, in his exercise of Gods Children advantageth them. And looke to it, if the malice and enmity of wicked men hath beaten thee off from thy profession, thou wert at the best but a counterfeit, and none of Christs owne bandd. A little faith, even so much as a *graine of Mustard-seed*, would bee able to remove greater mountaines of feare and distrust out of thy soule, than these: the damaske Rose is sweeter in the Still, than on the Stalke; and a Diamond will shine even in the durt.

2 If the malice of our enemies, as it is husbanded to our thrift (by a divine and supreame providence) doth make so much for our advantage and benefit here and hereafter, as

namely, that it opens our eyes no lesse, than peace and prosperity had formerly shut them; that nothing doth so powerfully call home the conscience, as affliction; and that we need no other art of memory for sin, besides misery; if commonly we are at variance with *God*, when we are at peace with our enemies; and that it is both hard and happy, not to be the worse with liberty, as the sedentary life is most subject to diseases; if vigor of body, and infirmity of minde, do for the most part lodge under one roofe, and that a wearish outside is a strong motive to mortification; if God, the al-wise Physitian, knowes this the fittest medicine for our soules sicknesse, and that wee cannot otherwise bee cured; if our pride forceth God to doe by us, as *Sertorius* did by his Army, who perceiving his Souldiers pufft up through many victories, and hearing them boast of their many conquests, led them of purpose into the lap of their enemies, to the end that stripes might learne them moderation.

If this above all will make us pray unto him with heat and fervency; as whither should wee flye but to our *Joshua*, when the powers of darkenesse, like mighty *Aramites*, have besieged us? If ever we will send up our

prayers

prayers to him, it will be when we are be leager'd with evils.

If true and ſaving joy is only the daughter of ſorrow; if the ſecurity of any people is the cauſe of their corruption; as no ſooner doth the Holy Ghoſt in ſundry places ſay, *Iſrael had reſt*, but it is added, *They committed wickedneſſe*; Even as ſtanding waters ſoone grow noiſome, and Vines that grow out at large, become wilde and fruitleſſe in a ſmall time; if it weanes us from the love of worldly things, and makes us no leſſe inamored with heavenly; as *Zeno*, having but one Fly-boat left him, hearing newes that both it and all therein was caſt away, ſaid, *O Fortune, thou haſt done well to ſend me again to our Schoole of Philoſophy:* Whereas if we find but a little pleaſure in our life, we are ready to doate upon it. Every ſmall contentment glewes our affections to that we like, neither can we ſo heartily thinke of our home above, whileſt we are furniſhed with theſe worldly contentments. But when God ſtrips us of them, ſtraightwayes our mind is homeward; if this world may be compared to *Athens*, of which a Philoſopher ſaid, that it was *a pleaſant City to travell through, but not ſafe to dwel in*; if by ſmarting in our bodies, ſtates, or names, we

are saved from smarting in our soules; if it was good for *Naaman*, that he was a Leper; good for *David*, that he was in trouble; good for *Bartimeus*, that he was blinde; if with that *Athenian* Captaine we should have perished for ever, in case we had not thus perished for a while; if our peace would have lost us, in case wee had not a little lost our peace; then *refuse not the chastening of the Lord, neither bee grieved with his correction*, as *Salomon* adviseth, *Proverbs* 3. 11. And so much the rather, because our strugling may aggravate, cannot redresse our miseries. Yea though the wicked, like some beasts, grow mad with baiting, yet let us with good old *Eli* (who was a good sonne to GOD, though he had beene an ill Father to his sonnes) even kisse the very rod we smart withall, and say, *It is the LORD, let him doe what seemeth him good*: for whatsoever seemeth good to him, cannot but be good, howsoever it seemes to us. Yea let us receive his stripes with all humility, patience, piety, and thankfulnesse, resolving, as that holy Martyr *Iohn Bradford*, who said to the Queen, (how much more did he meane it to the great King of Heaven and Earth?) *If the Queen will give me life, I will thanke her; if she will banish me, I will thank her;*

her. if she will burne me, I will thanke her; if she will condemne me to perpetuall imprisonment, I will thanke her. The stomacke that is purged, must be content to part with some good nourishment, that it may deliver it selfe of more evill humours: and the Physitian knowes what is best for the Patient; the Nurse better than the infant, what is good and fit for it; yea, let us take them as tokens and pledges of Gods love and favour, who loves his Children so, as not to make wantons of them. They that would tame pampered Horses, doe adde to their travell, and abate of their provender; as *Pharaoh* served the Children of *Israel*. Which of us shall see peeces of Timber cut and squared, and plained by the Carpenter; or Stones hewne and polished by the Mason, but will collect and gather, that these are Stones and Timber which the Master would imploy in some building? if I suffer, it is that I may raigne. And how profitable is that affliction, which carrieth me to Heaven? Oh, it is a good change, to have the fire of affliction for the fire of Hell: Who would not rather smart for a while, than for ever? Its true, these Waspes, wicked men sting shrewdly, but the Hornet Sathan would sting worse a

great deale. And not seldome doth the infliction of a lesse punishment, avoide a greater; every man can open his hand to God while he blesses, but to expose our selves willingly to the afflicting hand of our Maker, and to kneele to him while he scourges us, is peculiar to the faithfull.

Thirdly, If in conclusion the most malicious and damnable practises of our worst and greatest enemies, prove no other in effect to us, than did the malice of *Iosephs* brethren, Mistrisse, and Lord to him: the first in selling of him, the second in falesely accusing him, the third in imprisoning him; (all which made for his inestimable good and benefit,) than the malice of *Haman* to *Mordecai* and the *Iewes*, whose bloudy decree obtained against them, procured them exceeding much joy and peace; then *Balaks* malice to the Children of *Israel*, whose desire of cursing them, caused the Lord so much the more to blesse them, *Num.* 23. Then the Devils spight to *Iob*, who pleasured him more by his soare afflicting him, than any thing else could possibly have done, whether we regard his name, Children, substance, or soule; than *Iudas* his treason against the Lord of life, whose detestable fact served not only to accomplish his

will

will, but the meanes also of all their salvations, that either before or after should beleeve in him: this should move wonder to astonishment, and cause us to cry out with the Apostle; *O the deepenesse of the riches both of the wisdome and knowledge of God! How unsearchable are his judgments, and his wayes past finding out! Rom. 11. 33.* O the wonderfull and soveraigne goodnesse of our *God!* that turnes all our poysons into Cordials, that can change our terrours into pleasures, and make the greatest evils beneficiall unto us; for they are evill in their owne nature, and work those former good effects, not properly by themselves, but by accident, as they are so disposed by the infinite wisdome, goodnesse, and power of God, who is able to bring light out of darknesse, and good out of evill: yea, this should tutor us to loue our enemies; we love the medicine, not for its owne sake, but for the health it brings us; and to suffer chearfully whatsoever is laid upon us: for how can Gods Church in generall, or any member in particular but fare well, since the very malice of their enemies benefits them? How can we but say, let the world frowne, and all things in it runne crosse to the graine of our minds? *Yet with thee, O Lord, is mercy, and plente-*

ous redemption: thou makest us better, by their making us worse.

Ob. But perhaps thou hast not proved the truth of this by thy owne knowledge, and particular experience.

Answ. If thou hast not, thou shalt in due time, the end shall prove it, stay but till the conclusion, and thou shalt see, that there is no Crosse, no enemy, no evils can happen unto thee, that shall not be turned to good, by him that dwelleth in thee. Will you take Saint *Pauls* word for it, or rather GODS owne word, who is truth it selfe, and cannot lye? His words are, *Wee know that all things worke together for the best, unto them that love God, even to them that are called of his purpose, Ro.* 8. 28. And in Verse 35, 36. after he hath declared that Gods chosen people shall suffer tribulation, and anguish, and persecution, and famine, and nakednesse, perill, sword, &c. bee *killed all the day long, and counted as Sheepe for the slaughter,* hee concludeth with, *Neverthelesse, in all these things we are more than conquerours, through him that loved us*: and so goeth on even to a challenge

lenge of our worst enemies, *Death, Angels, Principalities, & Powers, things present and to come, heighth, depth*, and what other creature besides, should stand in opposition. What voluminous waves be here, for number, and power, and terrour; yet they shall not separate the Arke from Christ, nor a soule from the Arke, nor a body from the soule, nor an haire from the body, to do us hurt. What saith *David? Marke the upright man, and behold the just; for the end of that man is peace, Psa.* 37. 37. Marke him in his setting out, he hath many oppositions, marke him in the journey, he is full of tribulations: but marke him in the conclusion, and *the end of that man is peace. In Christ al things are ours*, 1 *Cor*. 3. 22. How is that? Why, we have all things, because we have the haver of all things. And *if we love Christ, all things work together* for our good, yea, *for the best, Rom.* 8. 28. And if all things (quoth *Luther*) then even sinne it selfe. And indeed, how many have wee knowne, the better for their sin? That *Magdalen* had never loved so much, if she had not so much sinned: had not the incestuous person sinned so notoriously, he had never beene so happy. God tooke the advantage of his humi-

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liation for his conversion. Had not one foot slipt into the mouth of hell, he had never been in this forwardnesse to Heaven: sinne first wrought sorrow (saith S. *Austine*) and now godly sorrow kils sin; the daughter destroyes the mother: neither do our owne sinnes onely advantage us, but other mens sinnes worke for our good also. If *Arius* had not held a Trinity of Substances with a Trinity of Persons; and *Sabellius* an Vnity of Persons with an Vnity of Essences, the Mysteries of the Trinity had not beene so cleerely explained by those great lights of the Church. We may say here, as *Augustine* doth of *Carthage* and *Rome*, If some enemies had not contested against the Church, it might have gone worse with the Church. Lastly, suppose our enemies should kill us, they shall not hurt, but pleasure us, yea, even death it selfe shall worke our good. That Red Sea shall put us over to the Land of Promise, and we shall say to the praise of God, wee are delivered, wee are the better for our enemies, the better for our sinnes, the better for death, yea, better for the devill: and to thinke otherwise even for the present, were not only to derogate from the wisdome, power, and goodnesse of God, but it would bee against reason; for in reason, if he have vouch-

safed

safed us that great mercy to make us his own, he hath given the whole army of afflictions a more inviolable charge concerning us, than *David* gave his Host concerning *Absalom*; *See ye doe the young man*, my sonne *Absalom, no harme.* Now if for the present thou lackest faith, patience, wisdome, and true judgement how to beare, and make this gaine of the crosse, *Aske it of God, who giveth to all men liberally, and reproacheth no man, and and it shall be given thee, Iames* 1.5. For *every good giving and every perfect gift is from above, and commeth downe from the Father of lights, Verse* 17.

Chap.

Chap. 34.

That though God disposeth of all their malice to his childrens greater good, yet they shall bee rewarded according to their mischievous intentions.

Ob. IF it be so, that the malice of wicked men makes so much for the behoofe of Gods people; and that whatsoever they do unto us, is but the execution of Gods will, and full accomplishment of his just decree; it may seeme to make on their side, and not only extenuate their evill, but give them occasion of boasting.

Ans. Although *God* disposeth it to the good of his children, that hee may bring about all things to make for his owne glory; yet they intend only evil in it, as namely, the dishonour of God, the ruine of mens soules (as I shall easily prove, when I come to shew what is the final cause or end of their temptations and persecutions) and the satisfying of their own serpentine enmity, & thirst of revenge. We must therefore learne to distinguish betwixt the act of God, and of an enemy, as indeed *Gods* people do; *When ye thought evill against me* (saith

Ioseph

Ioseph to his brethren) *God disposed it to good, that he might bring to passe as it is this day,* and save much people alive, *Gen.* 50.20. Yea, what-soever is done in the City, *Amos* 3.6. but the holy God challengeth to himselfe so, as neither wicked mens sins shal taint him, nor his decree justifie them: the sinne is their own, the good which comes of it is Gods, the benefit ours; God wils the same action, as it is a blessing, tryall, or chastisement of his children, which he hates as the wickednesse of the agent. The lewd tongue, hand, or heart, moves from God, it moves lewdly from Sathan: wicked men are never the freer from guilt and punishment, for that hand which the holy God hath in their offensive actions. To instance in one example or two: Satan did nought touching *Iob*, but what the Lord upon his request gave him leave to do; what then? Did God and *Belial* joyne in fulfilling the same act? No; sooner shall Stygian darknesse blend with light, the frost with fire, day with night: true, God & Satan will'd the selfesame thing, but God intended good, Satan ill; Satan aimed at *Iobs*, and God at his confusion. God used the malice of *Pharaoh* and *Shemei* unto Good; what then? God afflicted his people with another minde than

than *Pharaoh* did; God to increase them, *Pharaoh* to suppresse them. The sinne of *Shemeis* curse was his owne, the smart of the curse was Gods; God wils that as *Davids* chastisement, which he hates as *Shimeis* wickednesse. The curse of the Serpent bestowed blessednesse on Man; yea, our first parents had beene lesse glorious, if they had not wanted a Saviour. What then? Doth Satan merit thanks? No, but the contrary, for he only intended the finall ruine and destruction of them and all mankinde, with the dishonour of their Maker. Lastly, the Devill does us good in this particular case, for while he assaults us with temptations, and afflicts us with crosses, he in effect helps us to Crownes. Yet still no thankes to Satan, for to be charitable is more than his meaning; it is that divine & over-ruling providence of God, which we are beholding unto, and to him give we the thankes. Alas, there is nothing in the world, bee it gall it selfe, yea the excrement of a Dog, or the poyson of a Serpent, but mans shallow invention can finde it is good for something: neither doé two contrary poysons mingled together prove mortall; how much more is God able to worke good by evill instruments? And thus you see that the will of God may be done thanklessely, when

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in fulfilling the substance we faile in the intention, and erre in circumstances.

CHAP. 35.

Other grounds of comfort to support a Christian, in his sufferings. And first, that God is specially present with his servants in their afflictions, takes notice of their sufferings, and allayes their griefe.

Quest. WHat other grounds of comfort doth the Word of God afford in this case for the better upholding and strengthning of a weake Christian in his sufferings.

Answ. We shall beare the crosse with the more patience and comfort, if wee consider first, that God is specially present with his servants in their afflictions, takes notice of their sufferings, and allayes their griefe. The troubles of a Christian are very great for number, variety, and bitternesse; yet there is one ingredient that sweetens them all, the promise of God, *I will be with thee in trouble, and deliver thee, Psal.* 91.15. And thou shalt *not be tempted above thy strength* 1 *Cor.* 10.13. Againe, *Feare not; for when thou passest through*

through the waters, I will be with thee, and through the flouds, that they doe not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee, Esay 43. 1, 2. Now as *Cæsar* said to the trembling Mariner, *Bee not afraid, for thou carriest Cæsar*; so, O Christian, be not afraid, for he that is in thee, for thee, with thee, that guides thee, that will save thee, is the invincible King *Iehovah*. And upon this ground *David* was so comforted and refreshed in his soule, *Psalme* 94. 19. that hee was able to say, *Though I should walke through the valley of the shaddow of death I will feare no evill*: Why? *For thou art with mee, thy Rod and thy staffe shall comfort mee, Psalme* 23. 4. But heare some promises, which more particularly concerne the matter in hand. *If ye be railed upon for the name of Christ*, (saith Saint *Peter*) *blessed are yee, for the Spirit of God resteth upon you*, 1 *Pet*. 4. 14. In fine, that whosoever seeketh God truly in affliction, is sure to finde him: and that he is our hope, and strength, and helpe, and refuge in troubles, ready to bee found, the Scriptures are expresse, 2 *Chron*. 15. 4, 15. *Psalme* 46. 1. and 9. 9, 10. Now if we could but remember

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and lay to heart these promises, when wee feele the greatest assaults or pangs, how could wee want courage? But alas, most of us are like the Prophets servant, 2 *Kings* 6. who saw his foes, but not his friends; at least wee are apt to thinke, that God is removed from us, when wee any way suffer calamity; as the Israelites doe but want water, and presently they cry, *Is the Lord among us*, or no? *Exodus* 17.7. as if God could not bee with them, and they athirst; either he must humour carnall mindes, or bee distrusted: this confession could *Seneca* make, (but like a Divine,) *God is neere unto thee, he is with thee, he is within thee*: and surely, if he had not beene with these Israelites, they had not lived; if he had beene in them, they had not murmured. We can thinke him absent in our want, and cannot see him absent in our sinne; yet wickednesse, not affliction, argues him gone: yea, he is then most present, when he most chastiseth; for *as the sufferings of Christ abound in us, so our consolations abound through* CHRIST, 2 *Cor.* 1.5. When did *Iacob* see a vision of Angels, but when he fled for his life, making the cold earth his bed, and a stone his pillow; or when was his heart so

full

full of joy, as now that his head lay hardest. *Stephen* saw great happinesse by Christ, in his peace: but under that showre of stones, he saw Heaven it selfe open, *Acts* 7. Afflictions have this advantage, that they occasion God to shew that mercy to us, whereof the prosperous are uncapable; as we further see in *Hagar*, *Gen*. 21.17,18,19. And *Manoahs* Wife, *Judges* 13.3. To whom the Angell of the Covenant had not beene sent, if they had not beene in distresse.

It would not become a mother to be so indulgent to an healthfull Childe, as to a sick: and indeed some have found their outward castigations so sweetned with the inward consolations of Gods Spirit, that they have found and confessed their receipts of joy and comfort, to bee an hundred-fold more than their paiments, even in this present life, according to that promise of our Saviour, *Marke* 10.29,30. So that a Christian is still a gainer in all his losses, yea, he gaines by his losses.

Indeed God may be present with us, and yet wee not be pleased; as the *Israelites* repined for a King, when the Lord was their King: Or Christ may be with us, and yet we want something that we desire. Christ was

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in the Ship, and yet (say the Apostles) *wee have no bread*. Iesus was at the Mariage, yet, saith his Mother, *They have no Wine*, *Ioh*. 2. 3. Wee may want Bread and Wine, and yet have Christs company: but if food faile, it is because Manna is to come; if Wine bee absent, yet grace and salvation is present: if God take away flesh, and gives Manna; deny Sun and Moone, and give us himselfe, he doth us no wrong.

Now why doth God, by his promise tye himselfe to be present with us more especially in affliction, but that he may resist our enemies, sustaine us when wee faint, and Crowne us when we overcome; but that he may be exact in taking notice of our particular sufferings; and as *David* saith, *Count our wanderings, put our teares into his bottle*, and enter all into his Register, *Psal*. 56. 8, 9. All our afflictions are more noted by that God that sends them, than of the patient that suffers them; every pang, and stitch, and guird, is first felt of him that sends it: could we be miserable unseene, we had reason to be heartlesse: but how can it be but lesse possible to indure any thing that he knowes not, than that he inflicteth not? As he said to *Manoah* by an Angell, *Thou art barren*, *Iudg*. 13. 3. so he saith to one, thou

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art sick; to another, thou art poore; to a third, thou art defamed; thou art oppressed to another; that all-seeing eye takes notice from Heaven of every mans condition, no lesse than if he should send an Angell to tell us he knew it: and his knowledge compared with his mercy, is the just comfort of all our sufferings. O God, we are many times miserable and feele it not, thou knowest even those sorrowes which we might have, thou knowest what thou hast done, do what thou pleasest.

Chap.

Chap. 36.

That all afflictions, from the least to the greatest, doe come to passe, not by accident, chance, or fortune, but by the especiall providence of God.

2 WEE shall beare the crosse with more patience and comfort. If we consider, that all afflictions, from the least to the greatest, doe come to passe, not by accident, chance, or fortune, but by the speciall providence of God, who not onely decreeth and fore appointeth every particular crosse, *Eccl.* 3.1. *Rom.* 8.28,29. but even effecteth them, and brings them into execution, as they are crosses, corrections, trials, and chastisements, *Isaiah* 45.7. *Amos* 3.6. and also ordereth and disposeth them, that is, limiteth and appointeth the beginning, the end, the measure, the quality, and the continuance thereof; yea, he ordereth them to their right ends, namely, his owne glory, the good of his servants, and the benefit of his Church, *Jer.* 30. 11, *Gen.* 50.19,20. 2 *Sam.* 16.10. *Psal.* 39.

 9. God

9. God useth them but as Instruments wherewith to worke his good pleasure upon us; our adversaries are but as tooles in the hand of the Workeman, and we must not so much looke to the Instrument, as to the Author; *Gen* 45. 5. and 50.20. Well may the *Priests* of the *Philistims* doubt whether their plague bee from God, or by Fortune, 1 *Sam.*6.2,9. but let a *Ioseph* be sold into *Ægypt*, he will say unto his enemies, *Ye sent not me hither, but God; when ye thought evill against me, God disposed it to good, that he might bring to passe as it is this day, and save much people alive:* or let a *David* be railed upon by any cursed *Shemei*, he will answer, *Let him alone, for he curseth, even because the Lord hath bid him curse David.* Who dare then say, wherefore hast thou done so? 2 *Sam.*16.10. Or let a *Micha* be trodden upon and insulted over by his enemy, his answer shall bee no other than this, *I will beare the wrath of the Lord, because I have sinned against him, untill he pleade my cause, and execute judgement for me, Micha* 7.9. The beleever that is conversant in Gods booke, knowes that his adversaries are in the hands of God, as a Hammer, Axe, or Rod, in the hand of a smiter; and therefore as the Hammer, Axe, or Rod, of it

selfe

selfe, can doe nothing, any further than the force of the hand using it gives strength unto it; No more can they doe any thing at all unto him, further than it is given them from above, as our *Saviour* told *Pilate*, *Iohn* 19. 11. See this in some examples; you have *Laban* following *Iacob* with one troope; *Esau* meeting him with another, both with hostile intentions, both go on till the uttermost point of their execution, both are prevented ere the execution: for stay but a while, and you shall see *Laban* leave him with a kisse, *Esau* meet him with a kisse; of the one he hath an oath, teares of the other, peace with both; God makes fooles of the enemies of his Church; he lets them proceed that they may be frustrate, and when they are gone to the uttermost reach of their teather, he puls them back to the stake with shame. Againe, you have *Senacherib* let loose upon *Hezekiah* and his people, who insults over them intolerably, 2 *Kings* 18. Oh the lamentable and (in sight) desperate condition of distressed *Ierusalem*! wealth it had none, strength it had but a little, all the Countrey round about was subdued unto the *Assyrian*: that proud victor hath begirt the wals of it with an innumerable army, scorning that such a shovell-full of earth

ſhould ſtand out but one day: yet poore *Ieruſalem* ſtands alone blockt up with a world of enemies, helpleſſe, friendleſſe, comfortleſſe, looking for the worſt of an hoſtile fury; and on a ſudden, before an Arrow is ſhot into the City, a hundred foureſcore and five thouſand of their enemies were ſlaine, and the reſt run away, 2 *Kings* 19.35,36. If we are in league with God, we need not feare the greateſt of men; for let *the Kings of the Earth* be *aſſembled, and the Rulers come together*; Let *Herod* and *Pontius Pilate*, with the *Gentiles* and the people of *Iſrael*, gather themſelves in one league againſt him; it is in vaine, for they can do nothing, but what the hand of God and his Councell hath before determined to be done; as *Peter* and *Iohn* affirmed to the reſt of the Diſciples, for their better confirmation and comfort, *Acts* 4.26. to 29. Nothing can be accompliſhed in the Lower-Houſe of this world, but firſt it is decreed in the Vpper-Court of Heaven; as for example, what did the *Iewes* ever doe to our Saviour Chriſt, that was not firſt both decreed by the Father of Spirits, and regiſtred in the Scriptures for our notice and comfort? They could not ſo much as throw the Dice for his coat, but it was propheſied, *Pſalme* 22.18. and *Pſal.* 69.21.

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It is foretold that they should give him gall in his meat, and in his thirst vineger to drinke; the very quality and kinde of his drink is prophesied; yea, his face could not be spit upon without a prophesie; those filthy excrements of his enemies fell not upon his face, without Gods decree, and the Prophets relation, *Esay* 50.6. Now it must needs comfort and support us exceedingly, if in all cases we doe but duly consider, that inequality is the ground of order, that superiour causes guide the subordinate, that this sublunary Globe depends on the celestiall, as the lesser wheeles in a Clock doe on the great one, which I finde thus expressed,

As in a Clock one motion doth convey
And carry divers wheeles a severall way,
Yet altogether by the great wheeles force
Direct the hand unto his proper course.

Who is he that saith, and it commeth to passe, when the Lord commandeth it not? Lam. 3.37. Suppose the Legions of Hell should combine with the Potentates of the Earth to doe their worst, they cannot go beyond the reach of their teather, whether they rise or sit still, they shall by an insensible ordination performe that will of the Almighty, which they least thinke of, and most oppose; yea,

(saith *Austine*) by resisting the will of God they do fulfill it: and his will is done by and upon them, even in that they doe against his will.

That even Satan himselfe is limited, and can go no further than his chaine will reach, we may see, *Revel.* 20.2. More particularly; he could not touch so much as *Jobs* body or substance, no not one of his servants, nor one limbe of their bodies, nor one haire of their heads, nor one beast of their heards, but he must first beg leave of God, *Job* 2.6. Nay Satan is so farre from having power over us living, that he cannot touch our bodies being dead; yea, he cannot finde them when God will conceale them, (witnesse the body of *Moses*:) and I doubt not, but as the Angels did wait at the Sepulchre of their and our Lord; so, for his sake, they also watch over our graves: he could not seduce a false Prophet, nor enter into a Hog without license; the whole Legion sue to Christ for a sufferance, not daring other than to grant, that without his permission they could not hurt a very Swine. Now if it be fearefull to thinke how great things evill spirits can doe with permission, it is comfortable to thinke how they can doe nothing without permission;

for

for if God must give him leave, hee will never give him leave to doe any harme to his chosen, he will never give him leave to doe the least hurt to our soules. Now as by way of concession every greater includes the lesse, he that can lift a Talent, can easily lift a Pound; so by way of denyall, every greater excludes the lesse. If Satan himselfe cannot hurt us, much lesse his instruments, weake men: but for proofe of this, see also an instance or two, that *a Sparrow cannot fall to the ground without our heavenly Father*; and that without leave from him, our enemies cannot diminish one haire of our heads, wee have our Saviours expresse testimony, *Matthew* 10. Let the Powder-Traytors plot and contrive the ruine of our State never so cunningly and closely, let them goe on to the utmost, (as there wanted nothing but an Actor to bring on that Catholike doomesday;) yet before the Match could bee brought to the Powder, their artificiall fireworkes were discovered, their projection, prodition, deperdition, all disclosed, and seasonably returned on their owne heads. Let *Iesabel* fret her heart out, and sweare by her gods that *Eliah* shall dye, yet she shall be frustrate;

strate; *Eliah* shall be safe. Let the red Dragon spoute forth floods of venome against the Church, the Church shall have wings given her to flie away, she shall be delivered, *Revel.* 12. Let the Scribes and Pharisees with their many false witnesses accuse Christ never so, yet in spight of malice innocency shall finde abbetors; and rather than he shall want witnesses, the mouth of *Pilate* shall be opened to his justification. Yea, let *Ionas* through frailty runne away from the execution of his embassage and GODS charge, and thereupon bee cast into the Sea, though the waves require him of the Ship, and the fish require him of the waves, yet the Lord will require him of the Fish: even the Sea and the Fish had as great a charge for the Prophet, as the Prophet had a charge for *Niniveh*; for this is a sure rule, if in case God gives any of the creatures leave to afflict us, yet hee will bee sure to lay no more upon us than wee are able, or hee will make us able to beare, yea, then shall make for our good and his glory; he hath a provident care over all the creatures, even Beasts and Plants; and certainely wee are more precious than Fowles or Flowers, yet the Lord cares for them. Will the Householder take care to water the Herbes of his Garden, or to

fodder his Cattell, and suffer his Men and Maides to famish through hunger and thirst? Or will he provide for his Men and Maides, and let his owne Children starve? Surely if a man provide not for his owne, *He hath denyed the faith, and is worse than an Infidell*, 1 *Tim*. 5. 8. Farre be it then from the great Householder, and judge of all the Earth, not to provide for his deere Children and servants, what shall be most necessary for them. Indeed wee may feare our owne flesh, as Saint *Paul* did; but *God is faithfull, and will not suffer us to be tempted above our strength*, but will even give the issue with the temptation, and in the meane time support us with his grace, 2 *Corinth*. 12 9. You have an excellent place to this purpose, *Jeremiah* the 15. 20, 21.

Objection, But wee see by experience, that GOD gives wicked men power often times to take away the very lives of the godly.

Answer. When then? If we lose the lives of our bodies, it is, that wee may save the lives of our soules, *Luke* 9. *Verse* 24. and so wee are made gainers even by that losse; againe, thou hast merited a threefold death, if thou art freed from the

two worser, spirituall and eternall, and God deale favourably with thee touching thy naturall death, he is mercifull; if not, thou must not thinke him unjust. Though the Devill and the World can hurt us, as well as other men, in our outward and bodily estates, yet they can doe us no hurt, nor indanger our soules; they shall lose nothing but their drosse, as in *Zachary* 13.9. *Isaiah* 12. they cannot deprive us of our spirituall treasure here, nor eternall hereafter; which makes our Saviour say, *Feare ye not them which kill the body, but are not able to kill the soule; but rather feare him which is able to destroy both soule and body in hell, Mat.* 10.28. The body is but the Barke, Cabinet, Case, or Instrument of the soule; and say it fals in peeces, there is but a Pitcher broken; the soule a glorious Ruby, held more fit to be set in the Crowne of glory, than here to be trodden under foot by dirty Swine; and therefore so soone as separated, the Angels convey her hence to the place of everlasting blisse. Alas, what can they doe? they cannot *separate us from the love of God in Christ Jesus, Romans* 8.38,39. Yea, they are so far from doing us harme, as that, contrariwise, we are much the better for them; *In all these things we are more than conquerours,*

querours, through him that loved us, Verse 37. Whatsoever then becomes of goods or lives, happy are wee so long as (like wise Souldiers) we guard the vitall parts, while the soule is kept sound from impatience, from distrust, &c. Our enemy may afflict us, he cannot hurt us.

There is no chastisement not grievous; the bone that was disjoynted, cannot be set right without paine; no potion can cure us, if it worke not; and it workes not except it makes us sick; we are contented with that sicknesse which is the way to health, there is a vexation without hurt, such is this: we are afflicted, not overpressed; needy, not desperate; persecuted, not forsaken; cast downe, but perish not: how should wee, when all the evill in a City comes from the providence of a good God, which can neither be impotent nor unmercifull? *It is the Lord, let him doe what he will*: woe worth us, if evils could come by chance, or were let loose to light where they list; now they are over-ruled, wee are safe. In the name of God then, let not the tall stature of the *Anakims*, nor the combination of the *Edomites*, nor the politicke counsels of all the *Achitophels* and Machivilians, nor the proud

lookes, nor the big words of all the *Amaziahs* combining themselves together, deter or dismay you. Let not the overtopping growth of the sons of *Zervijah* seem too hard for you; for GOD is infinitely more strong and mighty to save us, than all our enemies are to destroy us; and he hath his Oare in their Boate, he hath a speciall stroke in all actions whatsoever, and can easily over-reach and make starke fooles of the wisest; by making their owne councels and endeavours like *Chusaes*, to overthrow those intentions which they seeme to support.

As touching the continuance of afflictions, God so ordereth and tempereth the same, in his mercifull wisdome, that either they bee tolerable, or short, either our sorrowes shall not be violent, or they shall not last; if they bee not light, they shall not be long: grievous and sore trials last but *for a season*, 1 *Peter* 1. 6. *A little while*, *John* 16. 16. Yea *but a moment*, 2 *Cor*. 4. 17. *He endureth but a while in his anger* (saith the Psalmist) *but in his favour is life: weeping may abide for a night, but joy commeth in the morning*, *Psal*. 30. 5. And this had he good expe-ience of; for if we mark it, all those Psalmes whose first lines containe sighes and broken complaints

complaints do end with delight and content-ment, he began them in feare, but they end in joy; you shall see terrible anguish sitting in the dore, irremediable sorrow looking in at the window, despaire bordering in the margent, and offering to creep into the Text; yet after a sharpe conflict, nothing appeares but joy and comfort. God loves to send reliefe when we least looke for it, as *Elisha* sent to the King of Israel when hee was rending his clothes, 2 *Kin.* 5 8. Heare what the Lord thy Redeemer saith by *Esaiah, For a moment in thine anger, I hid my face from thee for a little season, but with everlasting mercy have I had compassion on thee, Esay* 54.8. It is but a little for a moment that his anger lasts, his mercy is everlasting: and I hid my face, never turn'd my heart from thee. *Ioseph* when he lay downe to sleep, was full of care about his wives being with childe, *Mat.* 1.20. but he awakened well satisfied, Vers. 24. To day a measure of fine flower is lower rated in *Samaria*, than yesterday of dung. Although Christs Star left the Wise Men for a time, yet instantly it appeared againe, and forsooke them not untill they had found CHRIST; which was the marke they aimed at, *Mat.* 2.9. Yea, its a Rule in nature, that violent things cannot last long:

The

The Philosophers could observe, that no motion violent is wont to be permanent; and *Seneca* concludes, That if the sicknesse be tedious and lasting, the paine is tolerable; but if violent, short: so if we suffer much, it shall not be long, if we suffer long, it shall not be much. Some misery is like a Consumption, gentle, but of long continuance; other like a Feaver, violent, but soone over. If our sorrowes be long, they are the lighter; if sharper, the shorter. The sharpe North-East winde (saith the Astronomer) never lasteth three dayes; and thunder, the more violent, the lesse permanent. Wherefore cheere up thou drooping soule; if the Sun of comfort be for the present clouded, it will ere long shine forth bright againe; if now with the Moone thou art in the wayne; stay but a little, thou shalt as much increase; for as dayes succeed nights, Summer Winter, and rest travell; so undoubtedly, joy shall succed and exceed thy sorrow. Thy griefe shall dissolve, or be dissolved; yea, it is in some measure dissolved by hope for the present. The *Portingals* will rejoyce in foule weather; why, because they know faire will follow: and so may the beleever in his greatest exigents; because God will shortly tread Satan under our feet, *Rom.* 16, 20.

16,20. Here also the distressed soule may raise comfort to himselfe out of former experience; who is he that hath not beene delivered out of some miserable exigent? which if thou hast, thou mayest well say unto God with the Psalmist, *Thou hast shewed me great troubles and adversities, but thou wilt returne and revive me, and wilt come againe, and take mee up from the depth of the earth, and comfort mee, Psalme* 71. 20, 21. For Gods former actions are paternes of his future; he teacheth you what he will doe, by what he hath done: and nothing more raiseth up the heart in present affiance, than the recognition of favours or wonders passed: he that hath found God present in one extremity, may trust him in the next; every sensible favour of the Almighty, invites both his gifts and our trust.

Ob. But thou wilt say with the Psalmist, thine enemies have long prevailed against thee, and God seemeth altogether to hide his face, and to have cleane forgotten thee: and so thou fearest he will for ever, *Psal.* 13. 1, 2.

Answ. It is but so in thy apprehension, as it was with him; Gods deliverance may overstay thy expectation, it cannot the due period of his owne counsels; for know first, That

Gods

Gods workes are not to be judged of, untill the fifth act, The case deplorable and desperate in outward appearance, may with one smile from Heaven finde a blessed issue: *Dotham* is besieged, and the Prophets servant distressed, they are in a grievous case, (as they thinke) yet a very apparition in the clouds shall secure them; not a squadron shall bee raised, and yet the enemy is surprised, 2 *Kings* 6. here was no slacknesse. The *Midianites* invade *Israel*, and are suddenly confounded by a dreame, *Judges* 7. Mistris *Honiwood*, that Religious Gentlewoman, famous for her vertues, after she had beene distressed in her mind many yeeres, without feeling the least comfort, not being able to hold out any longer (as a wounded spirit who can beare?) flung a Venice-glasse against the ground, and said to a grave Divine that sought to comfort her, I am as sure to be damned, as this Glasse is to be broken: but what followed, the Glasse was not broken: at the sight whereof she was so confirmed, that ever after to her dying day, she lived most comfortably: much like that of *Apelles*, who striving to paint a drop of foame falling from a Horse mouth, after long study how to expresse it, even despairing flung away his Pensill, and

that

that throw did it. Spirituall consolations are commonly late and sudden; long before they come, and speedy when they doe come, even preventing expectation: and our last conflicts have wont ever to be the sorest; as when after some dripping raine, it powres downe most vehemently, we thinke the weather is changing. Againe, in the next place thou must know, that mans extremity is Gods opportunity; well may he forbeare so long as we have any thing else to relye upon; but we are sure to finde him in our greatest exigents, who loves to give comfort to those that are forsaken of their hopes, as aboundance of examples witnesse. When had the Children of Israel the greatest victories, but when they feared most to bee overcome? 2 *Kings* 19. 35. *Exod.* 14. 28, 29. When was *Hagar* comforted of the Angell, but when her childe was neere famished, and she had cast it under a Tree for dead? *Genesis* 21. 15. to 20. When was *Eliah* comforted and releeved by an Angell, with a Cake baked on the coales, and a Cruse of Water, but when hee was utterly forsaken of his hopes? 1 *Kings* 19. 4. to 7. When did God answer the hopes of *Sarah*, *Rebecah*, *Rachel*, the wife of *Manoah*, and *Elizabeth*, touching their long and much

much desired issues? but when they were barren and past hope of children by reason of age, *Genesis* 18. *Iudges* 13. *Luke* 1. 6, 7. When did our Saviour heale the Woman of her bloudy issue, but after the Physitians had given her over, and she becomming much worse, had given them over, when shee had spent all she had upon them: for to mend the matter, poverty, which is another disease, was superadded to make her compleatly miserable. When did *Moses* finde succour, but when his Mother could no longer hide him: and he was put into the River among the Bull-rushes? she would have given all she was worth to save him; and now she hath wages to nurse him: she doth but change the name of Mother into Nurse, and she hath her son without feare, not without great reward. when *Israel* was in so hard a straight, as either to be drowned in the Sea, or slaine by the Sword; how miraculously did God provide an evasion by dividing the waters? When *Rochel*, like *Samariah*, had a strong enemy without, and a sore famine within; how miraculously did God provide an evasion, by making the tyde their Purveyor to bring them in an Ocean of shell fish, the like of which was never knowne before nor since. When the *English*

glish had left *Cales*, and the *Spaniard* was againe repossest of it; by some neglect or over-sight there was an English-man left be-hinde; but how did God provide for his e-scape? its worth the remembring; he was no sooner crept into a hole under a paire of staires, but instantly a Spider weaves a web over the hole, and this diverted them; for when one of them said, here is surely some of them hid, another replyes, What a foole art thou, doest thou not see, its covered with a firme cobweb? and so past him, that in the night he escaped. O Saviour, our extre-mities are the seasons of thy aide: even when *Faux* was giving fire to the Match, that should have given fire to the Powder, which should have blowne up men and Monuments, even the whole State together; thou that ne-ver sleepest didst prevent him, and disclose the whole designe; yea, thou didst turne our intended Funerall into a Festivall. And why doth the goodnesse of our God pick out the most needfull times for our reliefe and com-fort? but because our extremities drive us to him that is omnipotent; there is no feare, no danger, but in our owne insensiblenesse: but because when we are forsaken of all succours and hopes, we are fittest for his redresse; and

never are we neerer to helpe, than when wee despaire of helpe; but because our extremities give him the most glory, and our comfort is the greater, when the deliverance is seene before it is expected, his wisdome knowes when aide will be most seasonable, most wellcome; which he then loves to give, when he findes us left of all other props. That mercifull hand is reserved for a dead lift, and then he failes us not; as when *Abraham* had given *Isaack*, and *Isaac* had given himselfe for dead; when the knife is falling upon his throate, then, then comes the deliverance by an Angell, calling, forbidding, commending him.

And indeed our faith is most commendable in the last act, it is no praise to hould out, until we be harde driven, but when we are forsaken of meanes, then to live by faith in our God, is thought worthy of a Crowne. O wretched *Saul*, hadst thou held out never so little longer without offering, and without distrust, *Samuel* had come, and thou hadst kept the favour of God, whereas now for thy unbeliefe thou art cast off for ever, 1 *Sam*. 13. 10. to 15. To shut up all in a word, were thy soule in such a straight, as Israel was betweene the red Sea, and the Egyptians; the spirits of vengeance, (like those enemies) pursuing thee

behinde;

behind; Hell and death (like that Red Sea,) ready to ingulfe thee before, yet would I speak to thee in the confidence of *Moses, Exodus* 14. 13. *Stand still and see the salvation of the Lord.* Thy Word, ô God, made all, thy word shall repaire all; hence all ye diffident feares, he whom I trust is omnipotent.

Secondly, Thou must know, that GOD in his wisdome hath set downe a certaine period of time, within which hee will exercise his Children more or lesse: and at the end wher-of, and not before, hee will relieve and com-fort them againe. As wee may perceive by, *Eccles.* 3. 1. *Acts* 7. 25. *Exodus* 12. 41. *Gen.* 15. 13. *Daniel* 1. 5, 30. *Ier.* 25. 11. *Gen.* 6. 3. Foure hundred yeares hee appoin-ted to *Abraham* and his seed, that they should be Sojourners in a strange land, where they should be kept in bondage, and evill in-treated, *Genesis* 15. At the end of which time, even the selfe same day, they returned from the land of Ægypt: that was the precise time appointed, and the selfe same day it was accomplished: and till then *Moses* under-tooke it in vaine. Why were they so long kept from it? the land was their owne before, they were the right heires to it, lineally de-scended from him who was the first Possessor

of

of it after the floud: God will doe all in due time, that is, in his time, not in ours; if at any time the Lord deliver us, it is more than he owes us. Let him (saith Saint *Augustine*) choose his owne opportunity that so freely grants the mercy. Againe, he appointed that the *Jewes* should serve the King of Babylon seventy yeeres; not a day, not an houre to bee abated, *Ieremy* 25. 11. but at the end thereof, even that very night, *Daniel* 9. it was accomplished; neither did *Daniel*, (who knew the determinate time) once pray for deliverance, till just upon the expiration. Thirty eight yeeres hee appointed the sicke man at Bethesda's Poole, *John* 5. 5. Twelve yeares to the Woman with the bloudy issue, *Matthew* 9. 20. Three Moneths to *Moses*, *Exod.* 2. 2. Tenne dayes tribulation to the Angell of the Church of Smyrna, *Apocal.* 2. 10. Three dayes plague to *David*, 2 *Sam.* 24. 13. Each of these groaned for a time, under the like burden as thou doest: But when their time which God had appointed, was come, they were delivered from all their miseries, troubles and calamities: and so likewise ere long, if thou wilt patiently tarry the Lords leasure, thou shalt also be delivered from thy affliction and sorrow, either in the

Morning of thy trouble, with *David*, *Psal.* 30. 5. or at the Noone of thy life with *Iob*, Chapter 42. 10. to the end, or toward the Evening, with Mr. *Glover*, that holy Martyr, who could have no comfortable feeling, till he came to the sight of the stake: but then he cryed out, and clapt his hands for joy to his friend, saying, *O Austine*, hee is come, hee is come, meaning the feeling joy, of faith, and the Holy Ghost, Acts and Monuments, *Fol.* 1555. in the last edition save this? Or at night with *Lazarus*, at one houre or another thou art sure to be delivered. Be our troubles many in number, strange in nature, heavy in measure, much in burthen, and long in continuance, yet Gods mercies are more numerous, his wisdome more wondrous, his power more miraculous, he will deliver us out of all, *Many are the troubles of the Righteous, but the Lord delivereth them out of all*, *Psal.* 34. 19. How many or how great soever they be, or how long soever they continue, yet an end they shall all have: For the LORD either taketh troubles from them, or takes them from troubles, by receiving them into his heavenly rest, where they shall acknowledge that GOD hath rewarded them as farre beyond their expectation, as he had formerly punished

them

them lesse than they did deserve: this Doctrine well digested will breed good bloud in our soules, and is specially usefull to bound our desires of release; for though we may be importunate, impatient we may not be, stay he never so long, Patience must not be an Inch shorter than Affliction: If the Bridge reach but halfe way over the Brooke, we shall have but an ill-favoured passage. We are taught in Scripture to praise Patience, as we doe a faire day at night; *He that endureth to the end shall be saved, Matth. 24. 13.* Much the better for that light, which will not bring us to bed: perseverance is a kinde, of all in all. But not seldome doth the Lord onely release his Children out of extreame adversity here, but withall makes their latter end so much the more prosperous, by how much the more their former time hath beene miserable and adverse. We have experience in *Iob*: *You have heard*, saith Saint *Iames*, *of the patience of Iob, and what end the Lord made with him*: What end is that; the Holy Ghost tels you: *That the Lord turned the captivity of Iob, and blessed his last dayes more than the first, for hee had fourreteene thousand Sheepe, and six thousand Camels, and a thousand Yoake of Oxen, and a thousand she Asses; he had al-*

so

so seaven sonnes, and three daughters, and all his friends came unto him againe with presents, and comforted him for all the evill that the Lord had brought unto him, Iob 42.10. to 14. And in *David*, who for a long time was in such feare of *Saul*, that he was forc't to flye for his life, first, to *Samuel*, where *Saul* pursueth him; then to *Ionathan*, where his griefe is doubled; then to *Abimelech*, where is *Doeg* to betray him; after that he flyeth to *Achish* King of *Gath*, where, being discovered, he is in greatest feare of all, lest the King should take away his life, and lastly when he returnes to his owne Ziklag, he finds it smitten and burnt with fire, and his Wives taken prisoners, and in the midst of all his griefe, when hee had wept untill hee could weepe no more, the people being vexed intend to stone him; so that, as he had long before complayned, there was but a steppe betweene him and death; but marke the issue, within two dayes the Crowne of Israel is brought unto him, and he is annoynted King, 2 *Sam.* 1. and for the present he was able to comfort himselfe in the Lord his God, 1 *Sam.* 30. 6. Yea after this, when by that foule sin of Adultery and Murther hee had brought more enemies about his eares (God and Men,

 and

and Divells) having once repented his fault, he was able to say with confidence, *O God thou hast shewed me great troubles and adversities, but thou wilt take me up from the depth of the earth, and increase my honour, Psalme 72. 21.* He knew well enough that cherishing was wont to follow stripes: how oft hath a Tragick entrance had a happy end? We read that *Michael* was condemned to death by the Emperor *Leo*, upon a false accusation, but before the execution the Emperor dyed, and *Michael* was chosen in his stead. God loves to doe by his Children, as *Ioseph* did by his Father; first, we must have our beloved *Joseph* a long time deteyned from us then he robbes us of *Simeon*, after that sends for our best beloved *Benjamin*, and makes us beleeve he will robbe us of all our Children at once, all the things that are deare to us. But why is it? Even that when we think to have lost all, he might returne himselfe, and all againe with the greater interest of joy and felicity. The LORD, saith *Hannah*, killeth and maketh alive, first killeth, and then maketh alive, bringeth downe to the grave, and raiseth up; the LORD maketh poore, and maketh rich, bringeth lowe, and exalteth; *he rayseth the poore out of the dust, and lifteth*

up

up the begger from the Dunghill, to set them among Princes, and to make them inherite the seate of glory, 1 *Sam.* 2. 6, 7, 8. And why all this, but that in his owne might no man may bee strong, *verse* 9. That which *Plutarch* reports of *Dionysius*, how he tooke away from one of his Nobles, almost his whole estate, and seeing him neverthelesse continue as jocund and well contented as ever, he gave him that againe, and as much more; Is a common thing with the Lord; and thousands can witnesse, that though they went weeping under the burthen, when they first carryed the precious seed of Repentance, yet they still returned with joy, and brought *their sheaves with them*, *Ps.* 126. 5, 6.

Object. But thou thinkest thou shalt not hold out, if God should long delay thee.

Answ. If he delay thee never so long, he will be sure to support thee as long, 2 *Cor.* 4. 16. his *grace* shall be *sufficient for thee* at the least, 2 *Cor.* 12. 9. *Phil.* 1. 29. which was *Pauls* answere, and it may suffice all suitors; the measure of our patience shall be proportionable to our suffering, and our strength equalled to our Temptations, 1 *Cor.* 10. 13. Now if God doe either take away our appetite, or give us meate, it is enough.

The Bush, which was a Type of the Church, consumed not all the while it burned with fire, because God was in the middest of it: God waighes out to us our favours and Crosses, in an equall ballance, and so tempers our sorrowes, that they may not oppresse; and our joyes, that they may not transport us: each one hath some matter of envy to others, and of griefe to himselfe.

Object. But thou hast no evidence of Divine assistance, nor thou canst not pray for it to purpose.

Answ. We have the presence of Gods Spirit, and grace many times, and feele it not; yea, when we complaine for want of it (as Pilate asked Christ what was the truth, when the Truth stood before him.) The stomacke finds the best digestion, even in sleepe, when we least perceive it; and whiles we are most awake, this power worketh in us, either to further strength or disease, without our knowledge of what is done within; and on the other side, that man is most dangerously sicke, in whom nature decayes without his feeling, without his complaint. To know our selves happy, is good, but woe were to us Christians, if we could not be happy and know it not. As touching prayer, every one is not so happy

as *Steven* was, to be most fervent when they are most in paine; yea it were miserable for the best Christian, if all his former prayers and meditations did not serve to ayde him in his last streights, and meet together in the center of his extremitie; yeelding, though not sensible reliefe, yet secret benefit to the soule: whereas the worldly man in this case, having not layed up for this houre, hath no comfort from God, or from others, or from himselfe. And thus you see that nothing can befall us without the speciall appointment of our good God, who not only takes notice of our sufferings, but sweetneth them with his presence, takes our part, stintes our enemies, and so ordereth the whole, that our griefe is either short, or tolerable; and that though he is oftentimes harsh in the beginning and progresse, and late in comming, yet he comes on the sudden, and is alwaies comfortable in the conclusion. And lastly, that if he defer his help, it is on purpose that our tryalls may be perfect, our deliverance welcome, our recompence glorious. And may not this comfort thee?

Chap. 37.

That stripes from the Almighty, are speciall tokens and pledges of his adoption and love.

3. WEE shall beare the Crosse with more patience and comfort, if wee consider, that stripes from the Almighty are so farre from arguing his displeasure, that contrarily there are no better tokens and pledges of his Adoption and love; *As many* (saith God) *as I love, I rebuke and chasten*, *Revel.* 3. 19. *My sonne*, saith the Author to the Hebrewes, out of Solomons Proverbs, *despise not the chastening of the Lord, neither faint when thou art rebuked of him: for whom the Lord loveth, he chasteneth; and he scourgeth every sonne whom he receiveth. If you endure chastning, God offereth himselfe unto you as unto sonnes: for what sonne is it whom the Father chasteneth not? If therefore yee be without correction, whereof all are partakers, then are yee bastards, and not sonnes*, *Hebr.* 12. 5. to 13. *Pro.* 3. 11, 12.

It is the wonte of Fathers, to hold in their owne children, when they suffer the children of bondmen to goe at large, and doe as they list; yea when diverse children are playing the wantons, if we see a man take one from the rest, and whip him soundly, wee conclude, that alone to be his Child: Wise and discreet Fathers will force their Children earnestly to apply themselves to their studdy or labour, and will not let them be idle, although it be Holy-day; yea constraine them to sweat, and oftentimes to weepe, when their Mothers would set them on their lappes, and keepe them at home all day in the shadowe, for burning their white. *Iacob* is bound prentise, while prophane *Esau* rides a hunting: Of *Elkanah* his two wives, *Hannah* was in more esteeme with God, yet barren; and *Peninnah* lesse, yet she was fruitfull, 1 *Sam.* 1. They were all grosse in consequences; for *Gedeon* to argue Gods absence by affliction, his presence by deliverances, and the unlikelihood of successe, by his owne disability, *Judges* 6.13. 15. The valiant man was here weake, weake in faith, weake in discourse; for rather should hee have inferred Gods presence upon their correction; for wheresoever God chastiseth, there hee is; yea there hee is in mercy: nothing

thing more proves us his, then his stripes, he will not bestow whipping where he loves not: fond nature, indeed, thinkes God should not suffer the wind to blow upon his deare ones, because her selfe makes this use of her own indulgence; but none (out of the place of torment) have suffered so much as his deare Children. If hee had said wee are Idolaters, therefore the LORD hath forsaken us, because wee have forsaken him, instead of (*the LORD hath delivered us unto the Midianites, therefore hee hath forsaken us*) the sequell had beene as good as now tis faulty; for sinnes, not afflictions argue GOD absent; Yea, commonly, the measure of our sufferings is according to the measure of grace in us, and GODS love to us; *he is a chosen vessell unto me* (saith God to *Ananias* touching *Paul*) *therefore hee must suffer great things for my sake, Acts* 9, 15, 16. *Iob*, for a righteous and upright man, had no fellow, by the testimony of God himselfe, *Iob* 1. 8. Yet the next newes we heare of him, *Iob* is afflicted in his sonnes, in his substance, in his body, *from the Crowne of the head to the soale of the foote.* Saint *Austine*, when God called him, was farre more assaulted by Satan, than *Alipius*, because

God

God had endued him with greater learning and gifts, and intended him an instrument of bringing more glory to his Name. And lastly, as *Christ* was *annoynted with the oyle of gladnesse above his fellowes, Psalm.* 45.7. So he was annoynted with the oyle of sadnes above his fellowes: Never any have had so bitter draughts upon earth, as those he loves best: and that of Saint *Austine* is a sure Rule, whom *God* smites not, he loves not; never was Ierusalems condition so desperate, as when God said unto her, *My fury shall depart from thee; I will be quiet, and no more angry, Eze.* 16. 42. Thus not to be angry, was the greatest anger of all: Never were the Iewes more to be pittyed, then when their Prophet delivered these words from the Lord, *Why should yee be stricken any more, Isaiah* 1. 5. Not to be afflicted is to be forsaken, as the sicke man is in small hope of his life, when the Physitian giveth him over; so his soule is in a desperate case, whom God forbeareth to chastise for his sinnes. Wherefore lift up your hands which hang downe, because of some soare affliction, and your weake knees, *Hebr.* 12. 12. and know, that the palate is but an ill Iudge of the favours of God: As not to be afflicted argues an absolute defect of good-

nesse; so, if our troubles be light and few, it is because we are weake and tender, for therefore God imposeth no more upon us, because he sees we can beare no more: when I am stronger I will looke for more, when I am a vessell fit for this strong and new wine, I shall be filled with it, but not before, *Marke* 2. 22. The Physitiany will not suffer a milkesoppe to see his veyne opened, but makes him wink; or looke another way; The master giveth not to his sicke servant strong meates, as he doth to the rest, but more dainty far; not because he is worthier than the rest, but because hee is weaker, and in greater need. Will any make choyse of a weake Champion? No more will God, he will either finde us fit, or make us fit to discharge the place he put us in; as when he called *Saul* to be a King, he gave him a Kings heart, 1 *Sam*. 10. 9. And when he called the Apostles to that function, he gave them gifts answerable, so when he calls any to suffer for him, be it Martyrdome, he giveth them the courage of Martyrs, as the times of Queene *Mary* witnesse. But yet, for the most part, he traynes us up by degrees, and doth not make us fit to undergoe great matters on the sudden. We must learne to fence in the Schoole, before we fight in the field;

and with wooden weapons men learne to fight at the sharpe; we must encounter with some beasts or other (I meane unreasonable men) before we fight with that fearefull Goliah, death. And indeed, if we doe not learne to give entertainement to smaller crosses, the harbingers, messengers and servants of death, how shall we be able to entertaine the Lord and Master, when he commeth? Wherefore as *Iehoram* said to *Iehu*, when he marched furiously, *commest thou peaceably?* As if he should say, if thou commest peaceably, march as furiously as thou wilt; so let us say unto God, provided thy afflictions and chastisements be directed to us as messengers of peace and love, let them march towards us as furiously as thou pleasest, but in any case let us not be without correction; for as Mariners at Sea finde, that of all stormes a Calme is the greatest; so we, that to bee exempt from miserie, is the most miserable condition of all other.

Object. But thou fearest that God hath not pardoned thy sinnes, and this makes him so severe against thee.

Answ. Many times after the remission of the sinne, his very chastisements are deadly; as is cleare by *Davids* example: no repentance

pentance can assure us that we shall not smart with outward afflictions; that can prevent the eternall displeasure of God, but stil it may be necessary and good we should be corrected; our care and suit must be, that the evils which shall not be averted, may be sanctified.

Chap.

Chap. 38.

That Christ and all the Saints are our Partners, and partakers with us in the Crosse; yea our sufferings are nothing in comparison of theirs.

4 WEE shall beare the crosse with more patience and comfort, if we consider that Christ and all the Saints are our partners and partakers therein; yea, thy sufferings are nothing in comparison of what others have suffered before thee. Looke upon *Abel*, thou shalt see his elder brother *Cain* had dominion and rule over him by Gods appointment, *Gen.* 4.7. Yea, in the next Verse thou shalt see him slaine by his brother. Looke upon *Iob*, thou shalt see that miseries do not stay for a mannerly succession to each other, but in a rude importunity throng in at once, to take away his children, substance, friends, credite, health, peace of conscience, &c. leaving him nothing but his Wife, whom the Devill spared on purpose to vex him, as the Fathers thinke: so that in his owne apprehension

sion God was his mortall enemy, as heare how in the bitternesse of his soule he complaines of his Maker, saying, *He teareth me in his wrath, hee hateth mee, and gnasheth upon me with his teeth, he hath broken me a sunder, taken me by the necke, and shaken me to peeces, and set me up for his marke: his Archers compasse me round about, he cleaveth my raines a sunder, and doth not spare to powre out my gall upon the ground, hee breaketh mee with breach upon breach, and runneth upon me like a Gyant, Iob* 16. Now, when so much was uttered, even by a none-such for his patience, what may we thinke he did feele and indure? Looke upon *Abraham*, thou shalt see him forced to forsake his Countrey & Fathers House, to goe to a place hee knew not, to men that knew not him; and after his many removes, he meets with a famine, and so is forced into *Ægypt*, which indeed gave reliefe to him, when *Canaan* could not; shewing that in outward things, Gods enemies may fare better than his friends: yet he goes not without great feare of his life, which made it but a deare purchase; then he is forced to part from his brother *Lot*, by reason of strife & debate among their Headsmen; after that *Lot* is taken prisoner, and he is constrained to wage warre

with

with foure Kings at once, to rescue his Brother; then *Sarah* his wife is barren, and he must go childlesse, untill (in reason) he is past hope; when he hath a son, it must not only dye, but himselfe must slay him: look upon *Iacob*, you shall see *Esau* strive with him in the wombe, that no time might be lost; after that you shall see him flye for his life, from a cruell Brother to a cruell Vncle; with a staffe goes he over *Iordan*, alone, doubtfull, and comfortlesse, not like the son of *Isaac*. In the way he hath no bed, but the cold earth; no pillow, but the hard stones; no sheet, but the moist aire; no Canopie, but the wide Heaven: at last he is come far to finde out an hard friend, and of a *Nephew* becomes a servant; after the service of an hard Apprentiship hath earned her whom he loved; his wife is changed, and he is not only disappointed of his hopes, but forced to marry another against his will: and now he must begin another Apprentiship, and a new hope, where he made account of fruition: all which fourteene yeeres he was consumed with heat in the day, with frost in the night; when he hath her whom he loves, she is barren: at last being growne rich, chiefly in wives and children, accounting his charge his wealth, he returnes to his fathers house, but

with

with what comfort? Behold *Laban* followes him with one troope, *Esau* meets him with another, both with hostile intentions; not long after, *Rachel*, the comfort of his life dyeth; his children, the staffe of his age, wound his soule to death; *Reuben* proves incestuous, *Iudah* adulterous, *Dina* is ravished, *Simeon* and *Levi* are murtherous, *Er* and *Onan* are stricken dead, *Ioseph* is lost, *Simeon* imprisoned, *Beniamin* (his right-hand) endangered, himselfe driven by famine in his old age to dye among the *Ægyptians*, a people that held it abomination to eat with him. Now, what sonne of *Israel* can hope for any good dayes, when hee heares his fathers were so evill? It is enough for us, if when we are dead we can rest with him in the Land of promise. It were easie to shew the like of *Ioseph*, *Jeremie*, *David*, *Daniel*, *Iohn Baptist*, *Peter*, *Paul*, and all the generation of Gods children and servants: For as the Apostle giveth a generall testimony of all the Saints in the old Testament, saying, That *some endured the violence of the fire, some were rackt, others were tried by mockings and scourgings, bonds and imprisonments, some stoned, some hewne in sunder, some slaine with the sword, some wandred up and downe in Sheeps skins, and*

Goats

Goats skins, being destitute, afflicted, and tormented, some forced to wander in wildernesses and mountaines, and hide themselves in dens and caves of the earth, being such as the world was not worthy of, Heb. 11. So Ecclesiasticall History gives the like generall testimony of all the Saints in the New Testament and succeeding ages; and it is well knowne, that our Saviour Christs whole life, even from his cradle to his grave, was nothing else but a continued act of suffering; he that had all, possessed nothing, except the punishment due to our sins, which lay so heavie upon him for satisfaction, that it pressed his soule as it were to the nethermost hell, and made him cry out in the anguish of his spirit, *My God, my God, why hast thou forsaken me?* So that to be free from crosses and afflictions, is the priviledge onely of the Church triumphant.

Now the way not to repine at those above us, is to looke at those below us; we seldome or never see any man served with simple favours. It is a great word that *Zozomen* speaks of *Apollonius*, That he never asked any thing of God in all his life, that he obtained not. Yea we thinke he speeds well, that lives, as it were, under a perpetuall Equinoctiall, having

night

night and day equall; good and ill fortune in the same measure: for these compositions make both our crosses tolerable, and our blessings wholesome. We that know not the afflictions of others, call our owne the heaviest; every small current is a torrent; every Brooke a River; every River a Sea: we make our selves more miserable than we need, than we should, by looking upon our miseries in a multiplying glasse; we measure the length of time, by the sharpnesse of our afflictions, and so make minutes seeme howers, and dayes moneths. If wee be sicke, and the Physitian promises to visit us to morrow with his best reliefe, with what a tedious longing doe we expect his presence? Our imagination makes every day of our sorrow appeare like *Iosuahs* day, when the Sun stood still in *Gibeon*. The summer of our delights is too short: but the winter of our affliction goes slowly of; we are so sensible of a present distresse, and so ingratefull for favours past, that wee remember not many yeares health so much, as one daies sicknesse, 'tis true, former meales doe not relieve our present hunger, but this cottage of ours ruines straight, if it be not new daubed every day, new repaired. What then? shall to dayes Ague, make us forget yesterdayes health,

health, and all Gods former favours? if he doe not answer us in every thing, sha'l wee take pleasure in nothing? Shall we slight all his blessings, because in one thing he crosseth us, whereas his least mercy is beyond our best merit? but if we thinke of our deliverance from the fire of hell, this is cause enough to make us both patient and thankefull; though the trifles wee delight in bee taken from us. Lord take away what thou pleasest for thy glory, and my good, so long as thou savest me from the fire of hel, and thy everlasting wrath. Neither is there a better remedy for impatience, then to cast up our receipts, and to compare them with our deservings. If thou look upon thy sufferings, thou shalt find them farre easier than thy sinnes have deserved; nothing to what thy fellow Saints, and Christ thy elder brother hath suffered before thee: at a Lions den, or a firy furnace not to turne taile, were a commendations worthy a Crowne, doe but compare thy owne estate with theirs, and thou shall finde cause to be thankefull that thou art above any, rather than of envy or malice, that any is above thee, to domineere and insult over thee; yea, compare thine owne estate with thine enemies, thou shalt see yet greater cause to be thankfull; for if these tem-

porary

porary dolors which God afflicts his people with, are so grievous to thee, how shall thine and Gods enemies endure that *devouring fire*, that *everlasting burning*? *Isaiah* 33. *ver.* 14.

CHAP. 39.

That the more wee suffer here (so it be for righteousnesse sake) the greater our reward shall be hereafter.

FIfthly, We shall beare the Crosse with more patience and comfort; if with *Moses* we shall have *respect unto the recompense of reward*, which is promised to all that, notwithstanding what they shall suffer, perlevere in well doing. Great are our tryalls, but salvation will one day make amends, when we shall have *all teares wiped from our eyes*, when God shall turne all the water of our teares into the wine of endlesse comfort; Yea, when our reward shall be so much the more Ioyous, by how much more the course of our life hath beene grievous.

First, see what promises are made to suffering, *Blessed are they which mourne*, saith our Saviour, *for they shall be comforted*, *Mat*. 5. 4. *Blessed are they which suffer persecution for righteousnesse, for theirs is the Kingdome of Heaven*, *Verse* 10. *Blessed shall yee bee when men*

men revile you, and persecute you, and say all manner of evill against you for my sake falsely. Rejoyce and be glad, for great is your reward in Heaven, Vers. 11.12. *Behold,* saith God, *it shall come to passe, that the Devill shall cast some of you into prison, that ye may be tried; and ye shall have tribulation tenne dayes; yet feare none of those things which thou shalt suffer. For be* but *thou faithfull unto death, and I will give thee the crowne of life, Revel.* 2.10. A Crowne without cares, without rivals, without envie, without end; And againe, *Blessed is the man that endureth temptation; for when he is tried he shall receive the crowne of life, Iames* 1.12. And lastly, *Whosoever shall forsake Houses, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my names sake, hee shall receive an hundred fold more, and shall inherit everlasting life, Mat.* 19.29. This is a treasure worthy our hearts, a purchase worth our lives. Now who is there that shall heare these promises, and compare the seed-time with the Harvest, looke up from the root to the fruit, consider the recompence of the reward, and will not choose rather to *suffer adversity with the people of God, than to enjoy the pleasures of sin for a season? Hebrewes* 11.25.

11.25. Who will not be willing *to suffer with Christ,* that hee may *also raigne with him?* 2 *Tim.*2.12. Who will not suffer *these light afflictions which are but for a moment,* when they *cause unto us a far more excellent and eternall waight of glory?* 2 *Cor.*4.16,17. Was *Lazarus* for a time extreame miserable? he is now in *Abrahams* bosome. Yea, blessed *Lazarus,* thy soares and sorrowes soone ceased, but thy joyes are everlasting. Now me thinks if thou but considerest that thy paines will shortly passe, but thy joy shall never passe away; it should prove a notable soveraigne Cordiall to strengthen thee; not only against reproches which attend thy profession, but even against fire and fagot. Who would not be a *Philpot* for a moneth, or a *Lazarus* for a day, or a *Stephen* for an houre, that he might be in *Abrahams* bosome for ever: nothing can be too much to endure for those pleasures, which endure for ever.

Its true, *If in this life only we had hope in Christ, we were of all men the most miserable,* as the Apostle speakes, 1 *Cor.*15.19. But thou must consider, that as this life is our hell, and the wickeds heaven, *John* 16.20. So the next life shall be their hell, and our Heaven, *Vers.*21.33. As *Dives* was in *Abrahams*

bosome,

bosome, when *Lazarus* was in torments; so *Lazarus* was in *Abrahams* bosome, when *Dives* was in torments, *Luke* 16. 23, 25. And herein we fare no worse than Christ; did not his spirit passe from the crosse into Paradise? Did not he first descend into hell, and then had his ascention? suppose thy sufferings be great, what then? Assure thy selfe, that every pang is a prevention of the paines of hell, and every respite an earnest of Heavens rest; and how many stripes dost thou esteeme Heaven worth? Its true, flesh and bloud is so sensuall, that it feeles a little paine in the finger, a great deale more than the health of the whole body. But let us better consider on it, and behold at once the whole estate of a Christian, we shall see his peace exceed his paine; yea, we shall see both the torments present, and the glory following: hope makes absent joyes present, wants, plenitudes, and beguiles calamity, as good company does the way. The poore Traveller in thinking of his Inne, goes on more cheerefully, and the bond-man in calling to minde the yeere of Iubilee. When the Apprentice cals to minde that his yeares of covenant will now shortly expire, and then he shall have his freedome confirmed, the very remembrance thereof maketh many la-

bour some

boursome workes seeme more light, and lesse grievous unto him, neither doth he afterwards repent it. Did it ever repent *Iacob*, when he came to inherit his Fathers blessing, that he had endured a long exile, and tedious bondage? Or *Ioseph*, when he was once made Ruler in *Ægypt*, that he had formerly beene sould thither, and there imprisoned, and he had never beene a Courtier if he had not first beene a prisoner? Or did it repent the Israelites when they came to inherit the Land of promise, that they had formerly beene forty yeeres passing through a forlorne wildernesse? Or which of Gods servants did ever repent that they had passed the apprentiship of their service here, and were now gone to be made free in glory? If so, let us doe and suffer chearfully, patiently, couragiously, what God imposeth upon us: knowing that after we have swet and smarted but six dayes at the utmost, then commeth our Sabbath of eternall rest, which will make amends for all; knowing that death ends our misery, and begins our glory, and a few groanes are well bestowed for a Preface to an immortall joy. Let then our eyes be continually

on the joyes which follow, and not on the paine which is present; the paine neglected and unregarded cannot be very discomfortable. But that there is reward promised to those which suffer in Christs cause, is not all; for our reward shall be answerable to our sufferings, the greater our sufferings are here, the greater shall our reward be hereafter; the malice of our enemies shall make for the increase of our happinesse, *Mat.* 16. 27. The deluge of calamities may assault us, but they shall exalt us. Suffering for the Gospell is no inferiour good worke, and every one shall be rewarded, though not for, yet according to his workes, *Psal.* 62. 12. *Rom.* 2. 6. *Revel.* 22. 12. The greater degree of grace we attaine to here, the greater degree of glory we shall have hereafter. *They that turne many unto righteousnesse, shall shine as the stars in the Kingdome of Heaven, Dan.* 12. 3. And they that suffer Martyrdome shall be *cloathed with long white robes*, and have *Palmes in their hands*, *Rev.* 6. 9, 11. Neither would those Saints in the old Testament, which were racked and tortured, *be delivered*, or accept of their enemies faire

offers

offers, *to the and they might receive a better resurrection*, and a more glorious reward, *Heb.* 11.35. Alas, when we looke to the reward, we could not wish our worke easier, or our burthen lighter: *When we are judged, we are chastened of the Lord, because we should not be condemned with the world*, 1 *Cor.* 11.32. If we be not chastened here, we shall be condemned hereafter. Now whether had you rather rejoyce for one fit, or alwayes? You would do both, which may not be; you would be both *Dives* and *Lazarus*, have happinesse both here and hereafter; pardon me, it is a fond covetousnes, & idle singularity to affect it: What that you alone may fare better than all Gods Saints? That God should straw Carpets for your feet only, to walke unto your Heaven; and make that way smooth for you, which all Patriarchs, Prophets, Evangelists, Confessors, and Christ himselfe have found rugged and bloudy? Away with this selfe-love, and come downe you ambitious sonnes of *Zebedee*, and ere you thinke of sitting neere the Throne, be contented to be called unto the Cup. Now is your triall, Let your Saviour see how much

of his bitter potion you can pledge, then shall you see how much of his glory he can afford you. In all Feasts the coursest meats are tasted first: be content to drinke of his Vinegar and Gall, and after you shall drink new Wine with him in his Kingdome. Besides, without some kinde of suffering, how shall your sincerity be approved? Even nature is jocund and cheerefull whiles it prospereth; but let God with-draw his hand, no fight, no trust; the Mother of *Micha*, while her wealth lasteth, can dedicate a good part of her silver to the Lord, but now she hath lost it she fals a cursing, *Iudges* 17. 1, 2, 3. We all are never weary of receiving, soone weary of attending; we are ready to shrinke from Christ, so soone as our profits or pleasures shrink from us; but if with the Needle of the Compasse, in the midst of tempestuous weather, we remaine alwayes unmoveable, and stayed upon one point, it is a signe the Loadstone of the Gospell hath changed our hearts, and we are governed by Christ, as the Needle is by the North Pole. Wherefore if God should not frame outward things to thy minde, doe thou frame thy minde to indure with patience

ence and comfort what he sends; and this will be an Odour smelling sweet, a Sacrifice acceptable and pleasant to God: yea, herein thou shalt approve thy selfe with *David*, a man after Gods owne heart; and you know that as *David* was unto God according to his heart, so was God unto *David* according to his.

Chap. 40.

Application of the former Grounds.

AND so you have the residue of the grounds of comfort; it remaines that I should apply them: For this Doctrine, though it be better understood than practised, as *Cassandra* was better knowne than trusted; yet being both knowne, applyed, and duly trusted to, will, (like the Sunne) not only delight our understandings with its contemplation, but also warme and quicken our affections. Wherefore is there any weake Christian so white livered with *Nicodemus*, that the reproaches and persecutions which attend his profession, make him ashamed of Christ, or cause him to thinke that it is in vaine to serve the Lord, whereby he is frighted out of the narrow way that leadeth to life? Let him draw neere, for I chiefly direct my speech unto him: are afflictions and persecutions so necessary and profitable, as hath beene shewed?

shewed? doth not God only gaine glory by our sufferings, but doe they also bring us to repentance and amendment of life, stir us up to prayer, weane us from the love of the world, keepe us alwayes prepared for our enemies assaults, discover whether we are sincere or no, make us humble, improve all Christian graces in us? Is God more specially present with us in afflictions; cannot our enemies diminish one haire of our heads without Gods speciall leave and appointment? Hath hee promised that we shall *not bee tempted above our strength?* Are these stripes the chiefest tokens and pledges of Gods love and adoption? Were none of his children ever exempted from the like? And lastly, shall our momentany sufferings be rewarded with everlasting glory? Yea, shall our glory be increased, as our sufferings have beene more? Then let them serve as so many restoratives to thy fainting spirit; yea, lift up thy *hands which hang downe, and strengthen* thy *weake knees, Heb.* 12.12. For I suppose ignorance of these things to be the cause of thy drooping; and that thou hast never beene conversant in the booke of God, or if thou hast,

that thou didst never seriously ponder these Scriptures which have formerly beene rehearsed; for hadst thou seriously considered them, thou wouldst not have dared to make that an occasion of griefe and prejudice, which the Spirit of God maketh the greatest cause of joy, and confirmation that can be. For what can be spoken more expresse, direct, and significant? What demonstrations can be given more sollid? What Fortifications or Bulwarkes so strong and safe against the affronts of Satan, & the World? Thou sayest thou art persecuted for well-doing, and therefore thinkest it a strange thing. God saith it is, and ever hath beene common to all his children, not Christ himselfe excepted; Thou thinkest thy selfe miserable, God saith thou art blessed: Thou sayest thou art hated of the world, God saith, thou art beloved of Christ, who hath chosen thee out of the world: Thou thinkest it a shame to be reproached, God saith, it is thy glory: Thou grievest at it, God saith, thou hast great cause to rejoyce, for it sheweth thee to be borne of God, thine enemies to be the seed of the Serpent: Thou sayest that al things go crosse wth thee, God

saith,

saith, that all things shall work together for the best; it may be the increase of thy temporall happinesse; how ever that it shall be for the improvement of thy graces here, for the advancement of thy glory hereafter. Thou thinkest it a signe of displeasure, God saith, it is to thy *Enemies a token of perdition, but to thee of salvation*: Thou thinkest thy selfe neere forsaken, God saith, *The spirit of glory and of God resteth upon thee*: Thou sayest, thou shalt one day perish, God saith, that *neither things present, nor things to come shall ever be able to separate thee from the love of God, which is in Christ Iesus our Lord*: Thou thinkest the Lord doth not heare thee, because he doth not presently answer thee in the things that thou requirest; I tell thee, it were ill for the best of us, if wee were permitted to bee our owne choosers: Let *Peter* have his desire, and his Master shall not dye, so *Peter* himselfe and the whole world had beene lost; in unfit supplications we are most heard, when we are repelled: our God oftentimes doth answer our prayers with mercifull denials, and most blesseth us in crossing our desires. We may ask either bad

things to a good purpose, or good things to a bad purpose, or good things to a good purpose, but in an ill season. Now if we aske what is either unfit to receive, or unlawfull to beg, it is a great favour of our God to be denied: granting is not alwayes the effect of love; if so, then had *Paul* beene lesse loved than Satan: Satan begd but once, and had his prayer granted concerning *Iob*: S. *Paul* begd thrice that hee might not bee buffetted, yet was denied. Satan begd his shame, who envied his successe? S. *Paul* that freedome from temptation, which would have beene worse had then wanted: yea, if granting were alwaies an effect of love, then was our blessed Saviour lesse loved than Satan; for the Lord would not let the Cup of his passion passe from him upon his earnest prayer, which he made as he was Man. But you must know that denyals in some cases, are better than grants; the Lord will not take away the body of sin from us upon our earnest prayers, yet hee granteth us that which is equivalent, *viz.* Grace, to subdue our corruptions, and withall takes away the occasion of pride, which is better; for certainly

he

he is more supported of God, that hath grace given him to conquer a temptation, as had the Martyrs, in being able to suffer those tortures, than another who is excused to fight. Againe, we must not measure Gods hearing of our suit by his present answer, or his present answer by our owne sense; touching the first, *Zachary* a long time failed of a son for all his prayer: but when he had even forgot that prayer, he had a Son; the Angell brings him good newes, *Luke* 1.13. Thy prayer is heard: When did he make this prayer? Not lately, for then he was growne old, & had given over all hope of a child; so that this request was past over many yeares, and no answer given.

2 To prove that wee are not to judge of GODS answering our prayers by our owne sense, I need but to instance the Woman of Canaan (as what can speed well, if the praier of faith from the knees of humility succeed not) and yet behold, the further she goes, the worse she fares; her discouragement is doubled with her suite: *It is not good* (saith our Saviour,) *to take the Childrens bread, and cast it to dogges*; here was cold comfort, yet stay

but

but a while, he cleares up his browes and ſpeakes to her ſo comfortably, that 'twere able to ſecure any heart, to diſpell any feares. O Saviour, how different are thy wayes from ours, when even thy ſeverity argues favour! The tryall had not beene ſo ſharpe, if thou hadſt not found the faith ſo ſtrong, if thou hadſt not ment the iſſue ſo happy: it is no unuſuall thing for kindneſſe to looke ſternly for the time, that it may indeare it ſelfe more, when it liſts to be diſcovered.

It was cold comfort that the Criple heard from *Peter* and *Iohn*, when he begg'd of them an almes, *Silver and Gold have I none*: but the next clawſe, *riſe up and walke*, made amends for all. O God, wee may not alwayes meaſure thy meaning by thy ſemblance; ſometimes what thou moſt intendeſt, thou ſheweſt leaſt; in our afflictions thou turn'ſt thy backe upon us, and hideſt thy face from us, when thou moſt mindeſt our diſtreſſes. So *Ionathan* ſhot the arrowes beyond *David*, when he ment them to him; So *Ioſeph* calls for *Benjamin* into bands, when his heart was bound to him in the ſtrongeſt affection;

ſo

so the tender mother makes as if she would give away her crying Child, whom shee hugges so much closer in her bosome. If thou passe by us whiles we are struggling with the tempest, wee know it is not for want of mercy, thou canst not neglect us: Oh let not us distrust thee. if thou comest, it is to relieve us, if thou stayest, it is to try us: howsoever, thy purpose is to save us. Surely God will work alone, and man must not be of his councell. Wherefore many times he deales with wicked men, as *Eutrapilus* sometimes did with his subjects; who, when he was minded to doe a poore man a mischiefe, would give him aboundance of wealth, whereas contrarily his Children find themselves crost with a blessing. As when *Isabel* Queene of England was to repasse from *Zealand* into her owne kingdome, with an Army, in favour of her sonne against her husband, had utterly beene cast away, had she come unto the Port intended, being there expected by her enemies: but providence, against her will, brought her to another place, where she safely landed. And indeed how infinitely should we intangle our selves, if we

could sit downe and obtaine our wishes; doe we not often wish that, which we after, see would be our confusion; because we ignorantly follow the flesh and blinded appetite, which lookes on nothing but the shell and outside; whereas God respecteth the soule, and distributeth his favour for the good of that and his glory. It is an argument of love in the father, when he takes away the childes knife, and gives him a booke. We cry for riches, or liberty, or peace, they are knives to cut our fingers; wherfore God gives us his word, the riches of Verity, not of Vanity; *Hee gives us* that *glorious liberty to bee the Sonnes of God*, hee gives us that peace which the world cannot give, nor take away: wherfore let the Christian understand God his Physitian, tribulation his Physicke; being afflicted under the Medicine, thou cryest; the Physitian heares thee not according to thy will, but thy weale; thou canst not endure thy malady, and wilt thou not be patient of the remedy. No man would bee more miserable, than he that should cull out his owne wayes: What a specious shew carryed *Midas* his wish with it, and how

did it pay him with ruine at last? Surely, I have seene matters fall out so unexpectedly, that they have tutored me in all affaires, neither to despaire nor presume; not to despaire, for God can helpe me; not to presume, for God can crosse me: One day made *Marius* Emperor, the next saw him rule, and the third he was slaine of his Souldiers. Well then, if with *Paul*, thou hast besought the Lord often, that thy present affliction might depart from thee, and canst not be heard in the thing which thou desirest, know that thou art heard in that which is more conducible to thy profit, and consequently rejoyce more in that thy petition is denyed, than if it had been granted. This was the use which Saint *Paul* made of Gods denyall, and he knew what he did; though he had asmuch to boast and rejoyce of, as any one living, yet, saith he, *Of my selfe I will not rejoyce, except it be of mine infirmities*; That is, afflictions, reproaches persecutions, inward temptations, feares, distrusts, &c. But *in these I will very gladly rejoyce*; Why? *That the power of Christ may dwell in me*. Note his reason, he had heard God say, that his *power* was made

perfect

perfect through weaknesse, 2 *Cor*. 12. 8, 9. Neither had he only cause to rejoyce in his infirmities, but all Gods people have the same cause to rejoyce; for what the spirit of comfort speaks in this, and in all the former places recited, doe equally belong to thee for thy consolation, with all the regenerate; for *whatsoever was written aforetime, was written for* thy *learning* and mine, *that we through patience, and comfort of the Scriptures might have hope*, *Rom*. 15. 4. beleevest thou the former Scriptures spoken by CHRIST, and his Apostles? *I know that thou beleevest* with some mixture of unbeliefe, and art almost perswaded, not only to doe, but to suffer chearefully for well doing. But why dost thou not altogether believe, that it is a blessed and happy thing thus to suffer, *Matth*. 5. 10, 11, 12. That thou hast great cause to rejoyce and be glad, that thou art *counted worthy to suffer rebuke for Christs Name*, *Acts* 5. 41. Thou seest it is not for nothing that *Christ* saith, *Blessed* and happy *are yee when men revile you and persecute you*; That Saint *James* saith, *Count it exceeding joy, when yee fall into diverse* temptations, *James* 1. 2.

1. 2. It is not for nothing that Saint *Paul* saith, *I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in anguish*, for Christs sake, *&c.* 2 *Cor.* 12. 10. That *Peter* and *Iohn*, when they were beaten and imprisoned, *departed from the councell, rejoycing that they were counted worthy to suffer rebuke for Christs Name*, *Acts* 5. 41. For even bearing the Crosse with Christ, is as great a preferment in the Court of heaven, as it is in an earthly Court for the Prince to take off his owne Roabe, and put it on the backe of one of his servants.

Indeed it is hard for *Iob*, when *the terrors of God fight against* him, *and the Arrowes of the Almighty sticke so fast in* him, that *the venome thereof hath drunke up* his *spirit*, *Iob* 6. 2, 3, 4. to thinke it a speciall favour and dignity; but so it was, being rightly considered. It was hard for *Iosephs* brethren to heare him speake roughly unto them, take them for spies, and commit them to prison, *Gen.* 42. 30. and thinke it is all out of love; much more hard for *Simeon* to be culd out from the rest, and committed to ward, while his brethren are set at liberty,

verse

verse 24. and yet it was so; yea hee loved him best, whom he seemed to favour least: yet such is the infirmity of our nature, that as weake eyes are dazled with that light which should comfort them, so there is nothing more common with Gods Children, then to be afflicted with the causes of their joy, and astonied with that which is intended for their confirmation. Even *Manoa* conceaves death in that vision of God, wherein alone his life and happinesse did consist, *Judges* 13. 22. But what hath beene the answer of God alwaies to his Children in such their extasies, but this? Feare not *Gideon, Iud.* 6. 23. Feare not *Ioseph, Mat.* 1. 20. Feare not *Zachary, Luk.* 1. 12, 13. *Feare not Paul, for I am with thee, and no man shall lay hands on thee, to doe thee hurt,* &c. *Acts* 18. 9, 10. The words are often repeated (as *Pharaohs* dreames was doubled) for the surenesse. Yea to the end that we should be fearelesse in all our sufferings, so long as *we suffer not as evill doers,* 1 *Peter* 4. 15. *Feare not,* As one well notes, is the first, word in th'Annuntiation of Christs conception, and the first word in the first Annuntiation

nuntiation of his birth, and the first word in the first Annuntiation of his Resurrection, and almost the last words in his last exhortation a little before his death, are, *Let not your hearts be troubled, and be of good comfort*; strengthning his followers, and sweetning his crosse by diverse forcible reasons, *Luke* 21. *Marke* 13. And the words of dying men have ever beene most emphaticall, most effectuall: nay more than all this, if yet thou wilt not be comforted, looke but *John* 16.20. and thou shalt have thy Saviour assure thee by a double bond,

his { Word } I say.
his { Oath } *Verily, verily, I say unto you,*

that though for the present you doe feare, and sorrow, and weepe, yet all shall be turned into joy, and that *joy shall no man be able to take from you, Verse* 22.

FINIS.

manifestation of his birth, and the first word in the first Annunciation of his Resurrection, and almost the last words in his last exhortation a little before his death, are, *Let not your hearts be troubled, and be of good comfort*: thereby to [illegible] his followers, and [illegible] his words by their [illegible] *Luke* [illegible] *John* 14. And the words of dying men have ever been most emphatical, almost effectual: any more than all that [illegible] will not be comforted, [illegible] that have thy [illegible] hand, [illegible] Want [illegible] [illegible] say and yet that though [illegible] shall be [illegible] [illegible] you [illegible] only from your Company.

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Errata.

PAg.17.lin.12. full careere, reade, *our full careere.* p 21.l.24. burne our bloud, r. *burne up our bloud.* p.37.l.15. *Luke* 22. 31. r. *Luke* 22. 3,4. p. 77.l.7. *Gen.*49. r. *Gen.*4.9. p.94.l.17. *Theodorus*, r. *Theodorus*. p.115.l.7. *Luke* 23,24. r. *Luke* 23.34. p.117. l.2. for if the whole world, r. *so if the whole world*. p.143.l.6. *Ammorites*, r. *Aramites*. p. 147.l.10. sin is the sting; r. 2. *Sin is the sting* p.154.l.12. Hotspur, r. *Swash-buckler*. p.160.l.29. againe, r. *worth*. p.165. l.1. repayred, r. *repayed*. p.165.l.18. at the reproach, r. *of the reproach*. p.168.l.17. Ephes.4.21. r. Ephes.4. 26. p.270.l.6. maker, r. *make*.

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